

THE  
MARROW  
OF  
HISTORY:

OR, THE  
Pilgrimage of **KINGS** and **PRINCES**



TRULY

Representing the variety of Dangers inherent to  
their Crowns; and the lamentable Deaths which  
many of them, and some of the best of them,  
have undergone.

Collected,

Not onely out of the best Modern Histories; but  
from all those which have been most famous in the  
Latine, Greek, or in the Hebrew Tongue.

Shewing,

Not onely the Tragedies of Princes at their  
Deaths, but their Exploits and sayings in their lives;  
and by what virtues some of them have flourished in the  
height of Honour; and overcome by what afflictions,  
others of them have sunk into the depth of all  
Calamities.

*A Work most delightfull for Knowledge, and as profitable for  
Example.*

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Collected by *Lodowick Lloyd*, one of the Gentlemen in  
ordinary to *Queen Elizabeth*.

And Corrected and Revived by *R.C. Master of Arts*,

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London, Printed by *E. Alsop*, dwelling near the Upper-  
Pump in Grubstreet, 1653.



THE  
MARRIAGE  
HISTORY

History of Kings and Princes.

THE

History of the various of Kings and Princes  
of the world, from the first of time  
to the present day.

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**To the true Lover of all good Learning, the Truly Honourable**

**CHARLS DIMMOCK,**

**Esquire, &c.**

*SIR,*

**H**ave here preferred to your observance and protection, a work of great Art, and of greater Industry; you shall find in it a Summary of almost all the Kingdomes and Common-wealths upon the earth, and what were the men of Power, which commanded in them, and also what were as well their Excellencies of Understanding as of Sovereignty; it being a Gift unto great men, who are called unto extraordinary places, to be indued for the

most part with extraordinary abilities.

Here, as from a Turret of Speculation, you may look down upon the Vulgar, and every where behold how near of kin is Misery to Mortality; and raising afterwards your Contemplation higher, you may look up on those who have been the Potentates and Princes of the Earth, and observe how empty is the Title of Greatnesse, and how vain in the Grave is the Privilege of Kings; insomuch that if the Dusts of Alexander the Great, and of Bucephalus his Horse, were committed both unto one Urn, I do believe that Aristotle himself could not distinguish betwixt them, either by his Philosophy, or his Flattery.

Sir, It is therefore to be seen that it

is onely Virtue that crowneth the lives of Princes, and after their deaths doth raise them higher then their Pyramids; yet in many Examples you may distinctly here observe, that even the best of Kings, and those of them who have been nearest unto Heaven, have often stooped under the greatest Visitations, as the highest Hills are most often checked by the lowest Thunders.

But others there have been, whose lives by their Lust and Cruelty, have been covered with infamy, or by their Sloth, with silence; as Tertullian speaks of Sardanapalus, that if he had not been famous for his Riot, no man had known him to be a King; therefore those depraved Affections are here described, and by many Examples abundantly illustrated, in the pursuit  
of

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The Epistle Dedicatory.

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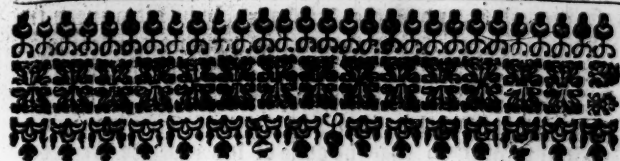
of which so many great men and Conquerours upon Earth have both delighted and perished.

They are produced as a Caution unto all, and the Book may serve as a Mirrour unto the Best, in which they may observe the uncertainty of humane condition in the Pilgrimage of this life: It precisely ( Sir ) devoteth it self to your protection in whose Example, as in a purer Mirror may be read all the Influences of Honour and of Chivalry; which that you may long live to dispence amongst us, is the dayly prayer of him who is,

(Sir)

Your most humble and  
most devoted Servant.

ROB. CODRINGTON.



T H E  
PILGRIMAGE  
O F  
KINGS and PRINCES.

C H A P. I.

That all Princes are but Pilgrims, and some Pilgrims are higher  
then Kings.



His at first may seem a paradox; but upon a deliberate consideration it will easily unriddle it self: For if you look upon a King (in the first place) as he is but a man, he is a Pilgrim, and no more. He begins his journey in his cradle, and travels every year from sorrow unto sorrow. The pleasures and pomp that courts him are but momentary, like a flash of lightning, that is rather the subject of his memento than his eye: But the troubles and the dangers are perpetual, and lie as heavy upon his heart as the Crown upon his head. This was not unaptly resembled by the Tyrant who (his friend affecting the crown) did invite him to a Banquet, where there was nothing wanting either for abundance, or magnificence; the Sea and Earth were examined for their rarest provisions to satiate

tias his palate, and on the Cupboard India did appear in all her treasures; This indeed did promise a welcome a-bode the invitation; but behold, over his head a sword hang upon one hair, and by its ponderous burthen carrying a certain Death in its point, did threaten a sudden destruction to him, so that the edge of his appetite being taken off, and the Banquet ended, there needed no man to say so much as, Much good d'it you, to him.

And yet for all this, I know not by what secret temptation of Ambition it comes about, that the Crown is the onely object of all great Spirits, not considering what cares hang round about the ringels of it. This was that which made the great Turkish Emperour, seeing a shepherd sitting on a hill, and making melody to himself, as he marched with his puissant Army against Tamberlane, O happy shepherd (said he) who hath neither any remarkable Town, nor any Army to lose.

Agreeable to this, is what at least the Poets enform us of Henry the fourth of England, who lying on his Death-bed, and sending for the Crown, his Son came to visit him, and beholding the Crown on the pillow, and his Father so fast asleep that it not the least motion of breath could be discovered to come from him to bathe the lightest feather on the pillow, he took the Crown away, conceiving his Father to be dead. Not long after his Father did awake, and missing the Crown, demanded where it was, and who was so bold as to take it away? It being answered, That his Son had it, to whom it was due by the right of succession, his Son came in, to whom his Father said, What if he knew with what travel both of mind and body, and with what danger of both it was purchased, he would never be so haſtie to take it away, but keep far from it, as from the center of all sorrow and affliction.

And if the whole life of man is but a Pilgrimage, the life of Kings is the greatest pilgrimage of all, A pilgrimage it is both of the mind and of the body, to which they are most subject, who have the most and the greatest Kingdoms.  
Their



Their life is a perpetual vexation, whether you look upon them as greedy to possess the Kingdoms of others, or solicitous to defend their own. No sooner one trouble is ended but another begins, occasioned either by covetousness or ambition, or by jealousies extrinick or Domestick; sometimes they fear the over-growing power of their neighbouring Princes; sometimes they do lie in wait to intrap them; sometimes they fear the conspiracies of their own servants; sometimes of their own children; for you are to understand that in this nature, the condition of Princes is of all most miserable. How many Kings may I number up who have been all deprived of their lives by the unnatural conspiracy of their own children! Justin makes mention of an Emperour of Persia, who by divers Concubines had fifty sons, who all held in a conspiracy with the eldest to take away the fathers life, for no other cause but that they conceived he lived a little too long, and they were resolved to depend no longer upon expectation.

And it appears to me a great wonder that the spirits of men should be so much blinded, and that Princes should be so misguided by the Prince of the ayre, that although they are assured within themselves, and may be convinced by a thousand examples, that a revenge not to be avoided, doth attend such desperate contrivers, yet no age almost hath been without a President of such horrible Parricides. Trevis King of the Poloff, having conspired with some of the Nobility, who were most near unto his father, did not long after by poison take away his fathers life, and being himself invested with the Crown, although he enjoyed a long time a happy and quiet life, yet he was tormented in his conscience within him, and having lost the love of his subjects, he at last lost his own life, his people having made war against him, and being taken by them he was beheaded in the same place, in which he conspired his fathers death.

The Histories can afford us a thousand examples of the same nature, but Herodotus makes mention of Enanthes a

Prince, as unblemished in his conuersation as innocence it self; who passing through a world of afflictions which like waves came rowling upon him, one on the neck of the other, was first banished, and afterwards put to death by his subjects, and dying, confessed that it was the first hour of his happinesse, being to passe from a Labyrinth of sorrows and perplexity into an euerlasting Elizium of Peace and Rest.

But to giue you an instance what miserable Pilgrims Princes are, you may behold Nebuchadnezzar who from the height of glory was by diuine vengeance metamorphosed into a beast, and wandring from field to field in a worse condition then a Pilgrim, he fed on the grasse of the field for seven years together, and was wet with the dew of heauen, and at the last returning to himself, he acknowledged the diuine power and the diuine Iustice, which taught him to understand in what a frail condition he stood, and how uncertain is life, and the glory of mortality like the Lilly in the field, which appears in the morning in all its beauty, and more richly apparelled then Solomon in all his glory, and befoze the evening it is gathered and fades away, & is seen no more.

Just so are Kings, the flourishing array  
Of the proud Summers meadow, which to day  
Weares his green plush, and is to morrow Hay.

Wherefoze Philip the father of Alexander the great, rebelling with himself what a pilgrimage this life is, and especially the life of a King, which as it is more full of state then the life of others, so it is also more full of danger, commanded his Page every morning to come unto him, and to pronounce a loud, O Philip remember that thou art mortal, which though his son seemed to forget, and therefore would be esteemed immortal, and haue diuine honours done unto him, yet whosoever shall take the pains to behold him aright in the height of all his victories, he shall find that his life

life was the greatest pilgrimage, nay I may say the arrantest slavery that was in the world: for what did he do, but became onely a slave to his own ambition to inflave the world and to make it stop to his yoke. A plundering Pilgrim he was, and under the pretence of glory and of conquest, he enjoyed no rest either by day or by night, but travelled from place to place, uncertain in the morning in what field to take up his lodgings the night following, or where he should dine the next day, but as if he would try providence, as well as victory, he did put all things to the adventure; and indeed it was providence that did protect him, for into how many dangers did he rashly run, from which he was miraculously preserved, and by a rare happiness, made his rashness alwaies to be the increase of his glory. I shall on this subject speak something of him, which Curtius never thought on, which is, that when he took a poor Pyrat prisoner; he asked him, how he durst be so insolent as to commit such robberies on the seas. The Pyrat nothing dismaied, made answer, he did it with the same confidence as Alexander himself, who went up and down plundering and destroying the world. And when Fate had put a period to his life and Empire, it is observable how this invincible spirit became heavy and timorous, which on purpose in this place I do insert, because many who have delivered his achievements to memory have left it out, and it may more plainly appear what momentary things great Princes are, when that power doth forsake them which doth lead them to their high undertakings. Alexander being come to Babylon, he put off his cloaths one evening to anoint himself, to make his body more nimble in some exercises in the field with his companions, in which hee much delighted. The sport being ended, as hee returned to put on his cloaths, the young Nobles who were with him beheld a man who sat in the Kings seat, and had put on his royall habiliments, and the Diadem on his head. They amazed at it, demanded who he was; the man would make no an-

never at all, at last being threatened that he should endure the  
 greatest torments, if he would not confesse what he was,  
 he at last spake in Greeke, that he was a poor fellow, who  
 being unjustly condemned to death, was delivered from it  
 by the God Seraphis, who seated him in that place, and com-  
 manded him to put on the royal habiliments: The wonder  
 increasing, that there being so many of the guard and of the  
 Kings associates, in the field and in and about the Pabil-  
 lion, and not any of them should either discover the man ei-  
 ther coming into the Pabillion, or putting on the cloaths.  
 Alexander was so possessed with horrour at the strangenesse  
 of the spectacle, that he became as a dead man, and for the  
 three days following was so mute and stupid, that he appea-  
 red as another creature, he would neither speak to any, nor  
 return any answer being spoken unto, till he went unto the  
 house of Thessalus Medius, where he drank the fatal poison,  
 and being carried afterwards to his own chamber, he la-  
 mented with himself the condition of man, and moze pre-  
 cisely of Princes, who in the height of all their lustre, like  
 the sun at noon, were suddenly eclipsed by ungrateful clouds;  
 howsoever it is worth your observance, that even in his  
 death desiring to seduce the world with a false belief  
 of his immortality, he desired Roxane who was present  
 with him, and at that time great with child by him, that she  
 would give way that some who were most faithfull to her,  
 and to himself, might take his body (he finding an impos-  
 sibility of recovery, and death apparently to grow upon  
 him) and throw it into the River of Euphrates, that the  
 army and the world might conceive, that invisibly he was  
 advanced from mortality, and translated into the number of  
 the Gods, which when Roxane by no means would give  
 way unto, affirming that the power which protected him  
 from so many dangers, would preserve him still, he was  
 passionate against her, that in preference of love she should  
 deny him immortality and dying in the flower of his youth,  
 he acknowledged how momentary and uncertain at the best  
 is the condition of Princes.

And

And thus Alexander pouses, who contended to be above the reach of mortality, and to be no Pilgrim, became the greatest Pilgrim in the world; for he not onely living, was in a perpetual travel both of body and of mind, but he did not rest being dead, for his body was carryed from place to place, until it was brought at last to Alexandria, and afterwards conveyed unto Memphis.

And to speak the truth, the condition of Kings is more lamentable then the meanest of their subjects, who may enjoy their lives with safety, which is permitted but to a few Kings, so true is that of Juvenal.

*Ad governum Cereus sine cede & sanguini pasci  
Descendunt rages & sicca morte tyranni.*

By a dry Death, without a bloody end  
Few Kings to Ceres son in Law descend.



For this reason the Honourable Sir Francis Bacon, who said, That God did most for Kings, and that Kings did least for God, did affirm, That there was so many cares and dangers depending on a Crown, that no wise man would take it up to have it, especially considering how many excellent Princes who have been as admirable for their justice as for their fortitude, and for their continence as for either, have violently lost their lives by their ungrateful subjects. Of this I shall give you examples pregnant enough in its due place, and conclude this chapter, That Princes are the greatest Pilgrims, by the example of the best of Princes, which was David himself.

And this is as easie to prove by his confession, as by his sufferings: He is hunted, he saith, like a Partridge upon the mountains, he is like a Pelican in the wilderness, he is as a Sparrow upon the house top: You may behold him persecuted from place to place, yet giving life to the King, who would take his life from him; You may behold him flying out of the Kingdom, and disguising himself in a safe  
madness.

madness, to protect him from the violence of his aduersaries; You may beholde him exposed to all the dangers that malice could imagine. rebited by his own wife, cursed by his own servants, and conspired against by his own son, and driven out of his City by him, so that he might well say, I am a stranger in the land, and my life is waresn old with headiness, and my years with mourning.

## CHAP. II.

## The attractive Liberality of Princes.



At befoze I proceed to give you examples of it, I shall exhibit to you, that the pleasures and the splendours which commonly attends the Court, and do cast such a false shew of Glosse on it, are but as so many flatterers, who would persuade to things which are not & onely leave a dazle on the eye, the easier to delude and betray the underastnding. It is vertue only that maketh Princes glorious. I will first give you a general surbey of the vertues and vices of Princes, by which in the pilgrimage of this life, some have attained to the height of honour, and others have sunk into the lowest infamy. And first, to deface the vice of Avarice, I will in this place shew you the vertue of Liberality; to put the churlish covetous out of countenance. I will extol the liberal, which in taking is shamesfaced, in giving joyfull: for a measure in taking and in giving, is the true nature of liberality; neither can he that taketh all things though he give much, be named liberal in nothing.

Agessilaus King of the Lacedemonians, so observed the lawes and rules of Lycurgus, that he was wont to say unto the Citizens of Sparta, that gifts are more dangerous sometime to be received, then hurtfull to be refused. Which Phocion, the whole glosse of Athens, at what time Alexander the Great had sent him great gifts, wealthy presents, jewels, and treasures from Persia, did shew a true example there,



of in refusing the same, saying I will not learn to take, lest I forget to give. The like answered Zenocrates the Philosopher to the self same Alexander, when that he did send great sums of gold and silver for love and affection unto Zenocrates, he said he wanted neither gold nor silver: Which when it was told unto Alexander, he said; Hath Zenocrates no friends then that want money? Alexander hath more friends then either the substance of Darius, or the wealth of Persia can suffice: A Question is here to be demanded, Whether of them both was more liberal, the Prince in giving, or the Philosopher in refusing? When certain Embassadors of the Samnites came to Rome, and being at Fabritius house, they perceiving the liberality of Fabritius to be such, as it were pity wealth should want to so noble a Gentleman, at their return from Rome unto their Countrey, not forgetting the free dealing of Fabritius at Rome, these Embassadors minding to gratifie Fabritius with the gold of the Samnites, sent gifts and presents to him unto Rome, for their noble entertainment; which were refused with an answer, that Fabritius had rather rule and govern them that were ruled by gold, then to be subject unto gold; alledging the answer of M. Curius to the Embassadors of Macedonia, offering large gifts and treasure after the like sort, What to possess much is no wealth, but covetousness; to desire nothing, and to give is perfect wealth and liberality: A sound proof of two liberal Gentlemen.

When such ruled Rome, then the Romans excelled all the world, bountifull and free and most beneficial unto all, and covetous unto none. When L. Lucullus house was a common hospital to all the poor Greeks that travelled from Athens Sparta, and Thebes, yea, from all Greece unto Rome, then Rome was liberal. When Pomponius Atticus did send unto Cicero being banished, two hundred thousand Sesterces, unto Volumnius and Brutus as much, then Rome was beneficial. When the Senators restored Faecula and Oppia, two poor women of Campania, not onely unto their ancient liberty, but doubled their wealth and riches, for their free



meaning and service to the Romanes, the one praying and sacrificing for their good success, the other toyling and travelling about the souldiers business at the siege of Capua, where Fulius was Captain, then Rome was mercifull. Liberality in noble persons is most commended, so in liberal giving; and beneficial doings, are Princes compared unto Gods. Fabius Maximus having certain of his souldiers taken by Hannibal in the wars of Carthage, did send unto the Senators of Rome for money to redeem the Roman souldiers from Hannibal, according unto Martial law, but being denied of his suit, he commanded his son straight to go to Rome, to sell all the lands and livings that he then possessed about the City of Rome, and to bring him money. The money being brought, he paid Hannibal, redeemed his souldiers brought them free to Rome upon his own charge, and being blamed of the Senators that he sold his land, he answered, that he had rather want patrimony in his Country, then love towards his Countrey men; he had rather be without living in Rome, then to want the good will of the poor souldiers. Alphonsus the great King of Arragon was wont to rejoyce more in one little sentence that Titus Vespasianus would often say, then of all that he had read all the days of his life: This Emperours golden sentence was, That day to be unhappie in the which he neither gave or granted any thing to some man, saying, That no man ought to depart from a Prince sad; He judged time lost, when no body faced the better by him, and thought no man should depart without some benefits done, or gifts given to some, or others. Liberality doth purchase to the Prince, faith and love; to the Nobleman, service and homage; unto all men, benefits and good turns. Wherefore Alexander the Great, not so desirous to take, as willing to give, was wont to say to any that demanded where his treasures, wealth and substance that he got in the wars were kept, by pointing with his finger to his friends, it is hidden, saith he, in the hearts of my subjects. What can be more commended in a subject towards his Prince, then faith and truth? What may

may be more praised in a Prince towards his subjects then liberality and lenity? The liberality of the poet is good will. A poet Scholler sometimes of Greece, being in Rome, thought good to salute Cæsar the Emperour comming from the Capitol toward his pallace in a few Greek verses, thinking thereby his penury should be somewhat looked upon by Cæsar: But Cæsar surnamed Augustus, answered the Scholler in writing again the like Greek verses, which when it was delivered to the poet Greek, he delighted much in the reading, commended highly the verses, and approached unto Cæsar where he was in his Chariot, opened his purse, and gave unto the Emperour four single halfpence, saying, Hold, not according to the dignity & calling, but according to my ability and poverty I give this reward. Certainly the poet Scholler was more commended for his small gift to the Emperour then the Emperour himself was praised for his liberality unto all the people in Rome. The poet Boet Antilochus was as liberal to his power for his verses made unto King Lilauder, as Lilauder was in his calling to give him his hat full of silver. Simple Sinæus was as liberal in offering a handfull of water of the river Cydnus unto the great King Artaxerxes of Persia for want of better ability, as Artaxerxes was princely in gifts, and beneficial unto Sinæus, in rewarding liberally the liberality of Sinæus, with *Phiala aurea cum mille Daricis*. Chænilus had no better present for a proof of his liberality toward Alexander the Great, then to shew his good will unto him in writing, whereby he shewed himself more willing then able, which being accepted, he was liberally rewarded, for every several horse a piece of gold. What greater gift can any man give then that which proceedeth from the heart: Of all treasure, saith Aristotle, the mind of a man ought most to be esteemed; the Spite of the poet woman offered to Christ was no less made of, and esteemed then the Gold, Myrrhe, and Frankincense of the great Rages of the world. For the gift maketh not the giver liberal, but the giver maketh the gift liberal. Wherefore a poet Student of Paris going

home to his country Scillia; and being urged through penury, wanting money, to go to a great learned mans house (as though he might go to some of the Bishops of England) tarrying there a long while without either meat or drink, perceiving the house to be gorgeous, fair and brave within, and full of hunger, thirst and cold within, he wrote with a coal on the wall a sentence of Cicero, *Non domo Dominus, sed domus Domino honestanda est.* As though he might say, fair buildings want more liberal dwellings, then liberal Lords fair houses, for the house is praised by the man, and not the man by the house.

Fair houses and wealth do hardly make men liberal; it is said that fair things are coupled with pride, and wealth joined with covetousness. In the beginning, all men were liberal, untill private wealth began to practise with money, covetousness was not known for as money did increase, so covetousness grew. In Rome saith Pliny money was not seen four hundred years and more, after the building of Rome. Then was Rome true and beneficial by reason of liberality, which after wared wealth and false, by means of covetousness. That City was most famous chiefly for her liberality, wherein Rome excelled all the world; if the death of Princes, of Noble men, yea, of all men can sufficiently bear witness of their lives, considering vertue and fame shall prove that by death, which life hardly may utter (for no man is well known during life.) The death of Epaminondas that most renowned Prince of Thebes, and Conquerour of all Greece, was a sure and a certain shew of his liberal life. The last day of P. Aemilius, who triumphed in life time over the proud Macedonians and Ligurians, was a true token of his frank and free dealing in life. In like manner we may say of Maenius Agrippa, and Scipio Africanus, the one victor over the Samnites, the other triumpher over Carthage and Numantia, whose renowned lives made their deaths famous: whose worthy deaths, do revive their noble lives. Their beneficial dealing and liberality, was well known by their deaths: so liberally they

they liued, that their friends found no money hidden, no gold kept, no treasure preserved, no wealth at all, though diuers time by victorie and triumphs, by conquest and fortune they possessed Kingdomes and countries in the time of life. The greatest Prince in his time Cyrus, the first King that brought the Monarchie unto Persia, slain by Tomyrus, had on his grave being buried in Scythia, in no gorgeous Temple, nor sumptuous Tomb, but in an open field, this Epitaph Here lieth *Cyrus* the great King of Persia, contented now with seven foot, who could not be satisfied sometime with seven Kingdomes: what *Cæsar*, King, or Prince so ever thou art, spare this place unto *Cyrus*. And when Alexander the great, passing with his army unto Scythia and India, had read this Epitaph, and perceiuing the slippery estate of Princes, the uncertainty of life, and mutability of fortune, he much doubted the state of his own life: he tolde it, at that voyage he forgot by means of Mars, the Epitaph of King Cyrus, untill he returned from India, from his wars into Babylon, where he married Statira King Darius daughter, whom before he conquered: where such liberality was shewed, such magnificency done, such gifts given, such banquets kept, that Alexander upon his own charges married the most part of the Nobles of Macedonia, unto the Ladies of Persia, the feasts during five days amounted to the sum of thre and twenty thousand Talents, every Talent valued at fourscore pounds, he repeating oft the Epitaph of Cyrus, would suffer none, though diuers Princes were present, to be at any charges but himself, onely saying that which fortune giveth unto Alexander, the same will Alexander give unto his friends, for Cyrus grave is appointed unto Alexander: in this Alexander passed all Princes, in taking all, and giving all: private faults may not deprave open virtues, every man hath a fault. Alexander was known to be a drunkard; Julius Cæsar was noted to be ambitious; Antiochus the the great King of Syria blamed for lechery, Alcibiades of pride; Pirrhus of incredulity; Hannibal of falsehood; Dionisius of tyranny. I may number up infinite Princes, who

for one vice may not be forgotten for their diuers vertues : Vertue must not be hidden for that vice is manifest. Phrine a Courtisan sometime of Greece, though for her slanderous life, woorthy reprehension, yet for her liberality she ought well to be remembred, for after Alexander the great had subdued that famous City of Thebes, and made the walls thereof euen with the ground : He offered to re-edifie the same upon this condition, that upon every gate of the City this sentence shall be set. This City Alexander the great threw down, and this City Phrine the Courtisan builded up again. The like I haue read of Queen Rhodope, sometime a Courtisan, and a lewd woman, who made up the barge and sumptuous waik, called the Pyramides in Egypt, where she used such liberality, such a vast expence of money, that for her noblenesse she was well woorthy to be commended, though for vitious liuing she was otherwise to be blamed. Men and women were desirous then to be liberal : Then Princes were as liberal and beneficiall with such lenity and humanity unto the poore, as they grew afterward to be hard and cruelous with severity and cruelnesse. Therefore Alexander a liberal Prince, was often wont to say, that the chiefest commendacions and noblest vertues which could be in a Prince, were, not to be overcome in beneficiall doings. Artalus King of Asia, languishing in sicknesse, and ready to dy, bequeathed his Kingdome and Scepter of Asia, unto the noble Romans by testament, fully and freely to bestow it on whom they would, for that they were so liberal and beneficiall sometime towards him, whilst yet fortune fauoured him not.

A liberal Prince cannot be bold of love. Antigonus was wont to suffer Aristodemus, one of his Councel, who was brought up of a boy in his kitchen, when he spake any thing against princely gifts, and found fault with Antigonus liberality, that his talk did smel of the kitchen : A fit reprehension for such a fauourite servant, who binded things from doing good, and moued Princes to do euil. I would such Sycophants should be so answered by Princes, as Aristodemus

mus was of King Antigonus. *W*orthy of perpetual memory was Artaxerxes for his passing liberality towards the poor soldiers that came from the Macedonian war with him, he made them that came on foot unto him, to go home on horseback; he that came on horseback, he sent him home in a chariot; and he that had a village before he came unto him, he gave him a city at his going away from him. A Prince worthy of Subjects, and a Captain most fit for Soldiers. *W*hat made Julius Cæsar to be beloved of his soldiers? *W*hat caused Alexander to be honoured of all men? *B*eneficence and liberality; *T*he one in the great Wars at Pharsalia, at what time he conquered Pompeius the Great, having all the treasures and substance of Pompeius brought before him, took nothing from the soldiers but Pompeius letters: *T*he other, after he had vanquished King Darius, having a great chest full of treasure, where he found in present coin, two hundred thousand pound; beside other inestimable treasures and jewels, took nothing from his soldiers but a little book named the *Illiads* of Homer, wherein he delighted more to read the noble acts of the Greeks, and the worthy feats of the Trojans, then in all the wealth of Persia. *T*hus liberality maintained their fame; *T*hus their magnificent benefits so spread forth their noble names, that happy was he that could be a soldier unto Cæsar, or to Alexander. *I* remember a certain King in Syracusa, named Hiero, who understanding the liberality of the Romans, and perceiving the penury of victuals which then the Romans sustained in the wars of Charismenus, did send three hundred thousand bushels of wheat, and two hundred thousand of barley, with great sums of gold and silver to ease the Roman soldiers, and fearing that his gifts would not be taken, nor his presents received, considering the nature and liberality of the Romans, he willed the Embassadors to say that it was an homage and service of good will, sent to honour the Romans from Hiero King of Syracusa, an excellent policy to practise beneficence, with manifest examples of a liberal heart. *O* Romans how happy have you been, that



through the liberality and good will hath won the hearts of all Kingdomes and countries. Untill Ninus time all things were common, no division of ground, no hoarding of money, no covetousnesse knowne, no greedinesse of Kingdomes, no desire of wealth: in fine, for the space of two hundred and fifty years, for the simplicity, innocency and true dealing of people, it was worthily called the golden world, and then a man could not find a covetous person, and now a man cannot find a liberal friend; then no man knew to do evil, and now no man knoweth to do good; then no man did take, and now no man doth give: in fine, then one for another, and now all for themselves. What made Cimon a liberal Gentleman of Athens, to be so famous in Greece? his liberality amongst niggards, he onely counted liberal, and all Athens besides covetous, whereby he deserved renown and glory, amongst so many nippers of money, he onely shewed himself bountifull and liberall. What caused Flaminius to be so much spoken of amongst the Romans? his liberal gifts amongst so many greedy takers, his open benefits, amongst their privat wealth and hidden hatred? What moved the Agrigentines to honour so much the manly Gillias, to advance his fame, to extol his name, his liberality. Such covetousnesse then was in Athens, Rome, and Agrigentum, that then worthy were these of admiration and praise, who avoided the cankered state of avarice. Thus from the golden world, it came unto the silver world, and then to that hard mettall the iron world, for the covetous people can never be satisfied. The young Partridge, by nature is ready to flee as soon as she commeth out of the shell, the wild duck to swim, the Lion to go, and man onely boyn ready to seek and travele for money. Where might a man find out such a man as Alcides was in all Greece now? who was so liberal, that having all the state of Athens under his government, gave all to the poor Citizens, a little excepted which brought him unto the ground. Where should one meet with such a one as Pelopidas in all Sparta? being blamed of his friends and counsellours, for his large gifts and



and liberallity, exhorting him to make much of money, considering how necessary money is to Princes: yea said Pelopidas, to such Princes as Nicomedes, a lame man both dumb & deaf. Where should a man seek in Thebes for such a man as Epaminondas? who when he heard that he who carried his Target after him, had taken money for the dismissal of certain prisoners taken in the wars, Give me (said he) my Target, and go you to keep an Inn, for if you love money, you are not fit to carry Epaminondas Target: with so much honour is liberallity attended, that those Princes who have been famous for the most fortitude haue been famous also for the most liberallity, yet neither liberallity, nor fame, nor fortitude, can reuiewe a Prince from the ingratitude of death.

## C H A P. III.

What Princes were advanced one way, and were oppressed by another.



How some men are exalted and others oppressed, Histories do record. All the Kings that euer reigned in Rome, almost from base birth and slender progeny, were advanced by fortune to sit in the royal throne, and enjoy Princely Scepters. Romulus the first King and builder of Rome, born of Rhea, a Vestal Virgin, and daughter unto Amulius, was left as a prey unto beasts, forsaken of all in Rome, so hated of his own grandfather, that he found more friendship in a she Wolf, then he had at his grandfather Amulius, more kindnesse of the Wolf for his nourishment then love of his mother, though he was born of her. Notwithstanding, contrary to the expectation of Amulius, being not thought of in Rome, he was by a Wolf preserved, and by a poor Shepheard brought up to be a King of Rome. The like hapned unto Cyrus at thre dayes old, when he was commanded by his grandfather King Astages to be drowned, and deliuered unto Harpagus chief officer a-

bout Affliges, by King Affliges own hand, to be killed and  
 destroyed: yet by fortune, a Witch ( he being left as Ro-  
 mulus was ) fed him, and gave him milk and life: when his  
 Parents appointed death for him, and being thus brought  
 up by a Witch, he was the first and most renowned King  
 that ever reigned in Persia. Even so may I allege of  
 Paris King Priamus son called likewise Alexander, who being  
 commanded to be killed as soon as he was born, he was  
 brought up by a Bear, to be a famous Phrygian Prince.  
 Thus Cyrus by fortune, found more friendship in a bitch  
 then in his own mother: Romulus more love in a Wolf  
 then in all Rome: Alexander more kinnesse in a Bear  
 then in his father Priamus. What shall I say of Telephus  
 the son of Hercules, who was fostered by a Hart, or of Camil-  
 la and Semiramis, the one brought up by a Mare, the other  
 by birds of the air, to be such famous Queens, as the one  
 ruled the Wolscians the other the Babelonians; How for-  
 tune appointed little Ants to feed King Midas, and Bees to  
 feed Plato, the wealth of the one, and eloquence of the other  
 did certifie the same: but I will declare first the extol-  
 ing and advancement of simple and base men unto Princely  
 seats. Tarquinius Priscus, a stranger born in Corinth, the son  
 of Demaratus a banished Merchant from his country, be-  
 came a famous King in Rome: yea so famous I say that he  
 enlarged the confines of Italy, amplified the wealth and  
 state of Rome, augmented the number of the Senators,  
 increased the order of Knighthood, and left Rome so hap-  
 py at his death, that the Citizens thereof would have  
 travelled twice as far as Corinth, so that they might en-  
 joy again so noble a Prince. Tullius Servius, a poor stranger,  
 was likewise advanced unto the same place by fortune: and  
 Tullus Hostilius a shepherd, was from feeding of beasts ex-  
 tolled to be the King of Rome. Thus fortune to shew her  
 might, exalteth the poor, and oppresseth the proud. Thus  
 from banished strangers, from simple shepherds, most fa-  
 mous Princes, and noble Kings have proceeded. Fortune  
 as Seneca saith, from low birth, and base conditions, hath  
 made

made Princes; many have been advanced from the Plough to sit in seat of Kings, as Gordius, who from the plough became a King in Phrygia; Fortune took Agathocles from his fathers Shop being a Potter, and made him King in Sicily: she brought Darius from the Stable of Cyrus to be a King in Persia: she brought Giges from a Shepherd to be the wealthiest King that ever reigned in Lydia: Justinus a swine-herd from feeding his Swine, became the mighty Emperour of Constantinople. And Carpenters likewise may brag of Telephanes, whom fortune advanced to the Kingdom of Lydia. Shall not Husbandmen extol of fortune, which made Valencianus Emperour in Rome: How much did fortune favour learning, how brought she the greatest Princes in the world to honour simple men, and caused the cruellest tyrant to esteem and reverence the lowliest Dionysius that wicked tyrant of Sicily, when he heard that divine and noble Philosopher Plato was coming unto Sicily, he made certain of his Nobles to go meet him on the sea, and in a ship richly appointed, and gorgeously apparelled with Sails of purple silk to bring him to land, where Dionysius himself did attend his coming in his golden Chariot, with four white horses trapped over with gold, and having taken him into his own Princely Chariot, he talked unto him reverently, used him honourably, and so entertained him, that if Jupiter had descended from the skie, greater honour could he not get in Creet, then Plato a poor Philosopher Aristons son of Athens obtained in Sicily. Aristotle born in Stagira, a poor Christians son named Nichomachus, merited such fame that not onely Philip King of Macedonia, thanked God that his son Alexander was born in his time, under whose tuition Alexander five years learned Philosophy, but also Alexander the great, Conqueror of the world honoured and saluted him as his Master, unto whom he said that he was no lesse bound for his learning and vertuous education, then he was unto King Philip his father for his birth, he declared the same being in India, a country far from Greece, & in the midst of his great wars.

he did write unto him of the state of India, of the successe of his journeyes, and the prodigious and monstrous sights that he saw in his expedition. That mighty Artaxerxes King of Persia, hearing of the same of that learned Hypocrates, did send unto the chief Governour of Hellespont earnest letters for Hypocrates, promising him great honours, and an equality to the chief rulers of Persia, and to be a fellow and friend unto mighty Artaxerxes.

Bion being demanded what was the most dangerous thing in the world, he answered, to be most fortunate. Phocion, that learned Athenian, was wont to say, that better it were to lie carelesse upon the ground, safe and sound, then to lie with trouble of mind under cloth of States in danger and peril. A certain wise Prince, before he was crowned King, did take the Crown first: (as Valerius saith) in his hand, and after looking and musing a while upon it, he said, A Crown, more noble then happy, whose peril to enjoy if men understood, no man would take that from the ground, though thou didst offer thy self unto him. What felicity happened unto Alexander the Great, whom fortune so advanced to be a King of Kings, a Conqueror of Conquerors, yea, to be worshipped as a God, and so he called the son of Jupiter, whose fame compassed the whole earth, in so much, that Thalestris Queen of the Amazons came from Scythia unto Hyrcania with three hundred women to lie with Alexander thirty days to have a child by him; and yet in Babylon that fortune that so exalted him, did likewise oppress him, being in his chief fame, and but thirty two years old, poisoned by his kinsmen and friends, and so left and forsaken of all men, that he was thirty days unburied, as a beggar, not as a King, and rather like a beast then the son of Jupiter. In the same manner fortune served Julius Caesar, who after the glory of so many conquests, was in his own city of Rome, and in the Senate house amidst his Counsellors, treacherously slain and murdered with Rodkins and Daggers, by his most trusty friends Brutus and Cassius, that he had twenty and three wounds in his body, This was the  
unfortunate

unfortunate end of so fortunate a beginning. How did fortune deal with famous Xerxes, whose huge armies dyed up rivers, whose infinite numbers of Navies covered the Ocean seas; whose power and force all Greece trembled at; fortune that promised all Greece to him, did give him over into the hands of Themistocles his enemy to be vanquished, and unto the force of Artabanus to be slain. A little better she used Mithridates King of Pontus, who after many victories in divers countries, and noble triumphs against the invincible Romans, she at length to his great discomfort, after he had lost his wife, children, and all his friends, did leave him in his old age a prey unto Pompeius. Wherefore was Plato wont to thank God, that he was born a man, and not a beast; in Greece, and not in Barbarie; and thanked fortune, that he was a scholar unto Socrates, who always despised fortune and her power: For fortune never both a good deed, but she requiteth the same with an evil turn afterwards. Pyrrhus that valiant King of Epeirus, whom fortune guided so famously, that he was counted by Hannibal the second souldier and Prince for his magnanimity and courage, unto Alexander the Great, was killed by a silly simple Argive woman with a Tile Stone. Hannibal, whose name was so terrible unto Rome by the space of sixteen years, was given into exile, and became a banished abroad from his Countrey, and weary of his life, he ended his days with poison in Withinia. Alcibiades, whom fortune so favoured that he excelled all men in personage and birth, in wisdom and honour, in strength and wealth, and in all kind of virtues, was brought to such banishment and penury, to such infamy and reproach, that he was compassed round, and taken by his enemies, and burned in his bed with his whore whose name was Timandra. Cambyles and Nero, whose cruel and unhappy days both Rome and Persia long time felt; their fate was such, that after much tyranny and bloodshed, being weary in murdering of others, they slew themselves: This was the end of their cruelty.

Polycrates, who ever sayled with prosperous winds of fortune,

tune, so that he was named fortunate Polycrates, at length  
 (being so served of fortune as other Princes were) he was  
 taken and hanged by one Ocones, an Officer of King Da-  
 rius, in the open sight of Samos, where he a long time flour-  
 ished, and in the end was hanged on a high hill named the  
 mount of Mycale. These evils happen by fortune, yet we see  
 them not; she gripes us with her hands, and yet we feel it  
 not; she treadeth us down, and yet we will not know it.  
 Happy is he that accompanieth not with fortune, though di-  
 vers think themselves happy that be fortunate: As Gyges  
 and Croesus, two Kings of Lydia, so wealthy that they judg-  
 ed no man so happy as they were; and yet was Aglaus the  
 poorest in all Arcadia, and Byton the simplest of all Greece  
 (the one by the sentence of Solon, the other by the Oracle  
 of Apollo), judged far more happy then they. The very ty-  
 rant Dyonibus, being banished from his Kingdom of Co-  
 rinth, would often say in his misery That happy twice were  
 they that never knew fortune, whose frowning face in the  
 beginning doth purchase cruel death in the end. Where-  
 fore a certain Macedonian called Diogenes, being in the  
 Games of Olympia in Greece, having his children, and his  
 childrens children crowned with Garlands of Fame, for  
 their vertuous acts and qualities, said, that it were great  
 happiness for him to die presently at such a sight of his chil-  
 drens Fortune; and being asked the cause, he said, That  
 Fortune never pleased that man so much at one time, but  
 she would at another time displease the same as much a-  
 gain. And most true it was spoken unto one of the thir-  
 ty Tyrants, who being in banquet with others Nobles and  
 Gentlemen, when the house fell and slew them all; yet he  
 sleeping, dreamed much of his fortune that he so saved him-  
 self, a simple man hearing it, said to him, Never boast of  
 Fortune at any time, for that she spareth thee now, she will  
 the next time more sharply plague thee. Which came so to  
 pass; for his flesh was made a feed to his horses, and his  
 blood was the drink which was appointed for them.

Of Fortune, whose wavering Steps are never cer-  
 tain,



tain, were as little trusted of the most as she is most deceit-  
 full and false to all. then Cicero would not have spoken,  
 that they which seek Fortune are blinder then Fortunes;  
 she never advanced any to dignity, but she suppressed the  
 same again unto misery, as Tarquinius the proud, a King  
 that Fortune made famous divers waies, of princely  
 Progeny, of passing personage, of incredible beauty and of  
 all noble qualities; but Lucretia, Collatinus wife, was made  
 the onely snare to catch him, and to take him, by whom he  
 was deprived of his government, and banished out of Rome,  
 to range countries in misery and pain, after long felicity  
 and pleasure: even so Dionysius King of Siracusa, after  
 many princely pleasures, renowned same, great glory, yet  
 in the end was banished his country, and given to keep  
 school in Italy. In the like sort, that noble and valiant  
 Scipio Africanus was deceived, whose prowess and magna-  
 nimity augmented much the fame of the Romans by con-  
 quering of Affrick and Carthage, and notwithstanding, he  
 was given to exilement and misery, where he died after  
 many triumphs and victories like a poor beggar. Uncer-  
 tain state and slippery wheel of Fortune.

And because fame followeth fortune, and proceedeth  
 from fortune, as the smoke cometh from the fire (for as  
 Fortune is variable, so is fame divers) if we seek Histo-  
 ries, we find the fame of poor men for their poverty is  
 great, as well as the fame of the rich, for all their riches:  
 poor Codrus and ragged Irus, are as famous in respect of be-  
 ing Beggars, as Midas and Cræsus two wealthy Kings of  
 Lybia. Doth not Aristophanes make as much mention of  
 Cleonimus the Coward, as Homer doth of stout Achilles, Po-  
 liphemus and Eceladus, two huge monstrous Giants, not  
 so famous in Virgil for their bignesse, as Coropas or Molon,  
 two little dwarfs of two foot length, are renowned in Plini  
 for their smallnesse. Juvenal and Claudian, report no lesse of  
 the little Pigmies, then Ovid or Maro of huge Cyclopes.  
 If fame proceed of poor men for poverty, of dwarfs for  
 their smallnesse, of cowards for their cowardize, as much as it



if both flow of rich men for their wealth, of Giants for their bigness, and of stout men for their courage: What is it but a pilgrimage in which we live & travel here? For fortune & fame run together as constantly as they are themselves uncertain. Plini that famous Historiographer, writeth of one named Messala, who was so forgetfull and weak of memory, that he forgot his own name, and yet he was as famous for his oblivionness, as Hortensius was renowned for that he could pronounce out of hand with his tongue what he wrote with his pen. Seneca the Philosopher commendeth one called Calvisius, that he was likewise so oblivious, that he could not often name those daily friends that he used company withal. What greater fame could Cynceas have for all his memory, when he was sent from King Pyrrhus as Embassador to Rome, where the second day, in the Senate house, before all the people of Rome, he named all the Senators by name? What greater renown could King Cyrus have for his noble memory, for naming every souldier of his by name, being in the Camp? What fame hath King Michridates for his divers and sundry languages, which he, without an Interpreter, could speak unto two and twenty Nations, being his souldiers, but onely that they are recorded in books, where likewise Calvisius, Messala, and such oblivious men that forgot their own names, are committed into History. Doth not Homer, the Trumpetter of Fame, write of Miltides an Idiot, who after the destruction of Troy, and the death of King Priamus and all his sons, would come to succour the Trojans? Homer (I say) doth not forget Miltides, no more then he doth Agamemnon. What should I speak of silly and wicked Herostratus, who for burning the Temple of Diana, is everlastingly remembred: And millions more of the like nature, who are mentioned by ancient writers? Thus you see we travel all one way in the vale of misery, and the condition is alike of the greatest Princes and the poorest Beggars; and if there be any difference, it is in that oftentimes the King is the more unfortunate of the two.

## CHAP. IIII.

Of magnanimity of Princes, and their fortitude of mind, where  
and when it was esteemed.



Justice without temperance is often counted injury, so magnanimity without respect unto prudence is but tyranny. This vertue proceedeth from a valiant and a sober mind, joining both the body and the mind together, so that the wisdom and policy of the one, the strength and courage of the other, are united and alwaies ready to defend the cause of their country and the quarrel of their Prince, and society of friends. Whyp: unto this therefore every good man is bound. preferring common commodities before private wealth. Hercules pondering much, what he might best do, and to what he should apply his noble mind, there appeared unto him two goodly women, the one, as Xenophon both describe, very gorgeous and brave, rings of gold on her finger, a chain of gold about her neck, her hairs composed and frilled, with pearls and Diamonds hanging at her ears: the other in sober and comely apparel, of modest behaviour, of shamefaced countenance: they stood both before him. The first said, Hercules if thou wilt serve me, thou shalt have gold and silver enough thou shalt feed daintily, thou shalt live princely, thou shalt enjoy pleasures: In fine, thou shalt have all things at thy will to live with ease and rest. The other said with comely countenance, If thou wilt serve me Hercules, thou shalt be a Conquerour of conquerours, thou shalt subdue Kingdomes, and overthrow Kings: thou shalt be advanced into fame, renowned in all the world, and shall deserve praise both of men and women. Which when Hercules understood taking into consideration the idle service of the first, and the exercise of the second, he took her as his mistress, and willingly became a servant to her. Therefore according

according unto promise made, he enjoyed fully the same and praise by due deserts; he overcame Lions Dragons, Bears, and such monstrous huge wild beasts, he did destroy King, domes and countries; he had that fortitude of mind, that he conquered Giants, and subdued Tyrants, enlarged liberties, set free Captives and prisoners: and briefly, that magnanimity was in him, that he never offended just men, nor hurt innocent men, he preserved divers Kings and countries; he never spoiled good countrey, nor subdued a just King, but wholly addicted himself to merit fame. He destroyed the Serpent Hydra, the Dragon the Lion, the wild Boar and terrible Bull, conquering Geron, Cerberus, and Diomedes, cruel Tyrants. He took the gilded Hart, he vanquished the Centaures, and the ravening birds named Stymphalides; was there any tyranny in these his enterprizes: but Hercules they say, was more aided of the Gods, then helped of man. With these his princely acts and renowned feats, noble Theseus was much enamored, inasmuch that he emulated the vertuous life of Hercules, he tamed wild beasts, slew monsters, overcame cruel Creon the Tyrant of Thebes, he descended also as the Poet saith unto hell, to imitate the feats of Hercules, to resemble his magnanimity, to augment Hercules fame, erecting alters, appointing sacrifice in memory of Hercules, hoping that others would do unto Theseus as Theseus did unto Hercules. Next unto Theseus for antiquity of time, that valiant and renowned Greek Achilles, succeeded, who was the onely stay and comfort of his country, the very hope of Greece, his magnanimity, valiant courage, worthy acts, and famous life is at large set forth in Homers Iliads, which Homer, Alexander the great collected, by the reading of the achievements of Achilles, being brought up in school, in his fathers days, with that learned Philosopher Aristotle, that he never went to bed but he had Homer under his pillow, and there fell in love with the prowess of Achilles, honoured his life, and magnified his death, inasmuch that he went unto Ilion in Phrygia, where that famous City of Troy sometimes stood, to see the grave of

of Achilles, where, when he saw the worthy monuments of his martial chivalry, his famous feats and renowned life depicted about the Temple, which environed round his sumptuous Tomb, he brake out into tears, beholding the tomb, and said, O happy Achilles who had such a Poet as Homer, that so well could advance thy fame. And thus Alexander being moved by Homer to imitate Achilles, minded nothing else but magnanimity and courage of mind, as Curtius, and Diodorus Siculus can well testifie, whose life though it was but short, was a mirror unto all the world, that being but twenty years when he began to imitate the acts and feats of Achilles, in twelue years more, (which was his whole time of life) he became King over Kings, a Conquerour over Conquerours, and was named another Hercules, for his prosperous successe in his enterprizes, insomuch that Julius Cæsar, the first and most valiant Emperour that ever was in Rome, after his great conquests entring into the Temple of Hercules in Gades, and reading the life of Alexander painted round about the Temple, his worthy fame declared, his noble deeds set forth, his victories and conquests in every place described, such monuments and mirrors in memory of his noble life every where expressed, he fell into the like tears for Alexander, as Alexander did for Achilles.

Thus was one in love with another for magnanimities sake, each one so desirous of others fame, that Cæsar thought himself happy if he might be counted Alexander, Alexander judged himself renowned if he might be named Achilles, Achilles sought no greater fame then Theseus, Theseus ever desired the name of Hercules. Wherefore Agesilaus King of the Lacedæmonians wondered much at the singular magnanimity and prowesse of Epaminondas, sometime Prince of Thebes, who with one little City could subdue all Græce, Whis Epaminondas having wars with the Lacedæmonians, people no lesse renowned by war then justly feared by Epaminondas, after great victories and triumphs, was after this sort prevented by Agesilaus, in the wars of Mantinia, that all

the people of Sparta were counsell'd either to kill Epaminondas, or to be killed by Epaminondas whereby the whole force and power of Lacedemonia was fully bent by commandment given by Ageilaus their King, to fall upon Epaminondas, where that valiant and noble Prince by too much policy was wounded to death, to the utter destruction of all the people of Thebes; and yet being carried unto his tent alive, he demanded of his souldiers the state of the field, whether Thebes or Sparta was conquered, being certified that the Lacedemonians fled and that he had the victory, he forthwith charged the end of the spear to be taken out of his wounded side, saying, *Now your Prince Epaminondas beginneth to live, for that he dies a Conqueror.* We read not of Epaminondas his parrallel, who being compared unto Agamemnon for his magnanimity, was angry therewith, saying, Agamemnon with all Greece with him, was ten years about one town, the City of Troy. Epaminondas with little Thebes in one year conquered all Greece. An order was observed amongst the Lacedemonians before they did go to the wars, they were by their Latos charged to make solemn sacrifice unto the Muses; And being demanded why they so did, Aith Mars hath no society with the Muses; Eudamidas then their King, answered, For that we might obtain as well of the Muses how to use victory gently, as Mars to become victors manfully.

These Lacedemonians were so valiant, that having banished their King Cleonimus for his extraordinary pride and violence did make Arcus King in his place: Who being in Creet, aiding the people of Cozceja in wars with the most part of the Citizens of Sparta, Cleonimus their exiled King consulted with Pyrrhus King of Epyre, and perswaded him then or never to conquer Sparta, considering Arcus was in Creet, and that Sparta was not populous to defend any strength of invasion; they both came, and pitched their field in the open face of the City of Sparta, assuring themselves to sup that evening at Cleonimus house. The Citizens perceiving the great Army of Pyrrhus, thought good

god by night to send their women unto Crætes to Arcus, making themselves ready to die manfully in resisting the boast of the enemy, and being thus in the Senate, agreeing that the womankind should pass away that night, lest their nation at that time should be quite destroyed by Pyrrhus a great number of women appeared in arms, among whom Archidamia made an Oration to the men of Sparta, wherein she much blamed their intent, and quite confounded their purpose, saying, Think you, O Citizens of Sparta, that your Wives and Daughters would live if they might, after the death of their Husbands, and destruction of Sparta? Behold how ready we are, how willingly the women of Sparta will die and live with their Husbands: Pyrrhus shall well see it, and this day be assured of it.

No marvel it is that the children of these women should be valiant & high in their resolution. If Demosthenes, who was so much esteemed in Athens, had said in Sparta that which he wrote in Athens, that they who sometime can away should fight again, he should have the like reward that Archilogus had, who wrote in his book, that it was sometime better to cast the buckler away than to die for which he was banished the confines of Lacedæmonia. At what time the noble city of Saguntum was destroyed, the Senate of Carthage having promised the contrary, the renowned Romans, though the league was broken, and peace desired, yet the Senators did send Fabius Maximus as their Ambassador, with two tables, the one containing peace, the other wars, which were sent to Carthage, either to choose peace or wars; the election was theirs, though the Romans were injured. Hardie then the Romans were, when Scævola went alone armed unto the Lents of Porsenna King of Etruria either to kill Porsenna or to be killed by Porsenna, greater fortitude of mind could be in no man: a more valiant heart also was seen in no man then in Cocles, who alone resisted the whole army of King Porsenna, and when the draw bridge was taken up, he leaped in all his harness from his enemies into



the midst of the river Tiber. And though he was in divers places so wounded yet neither did his fall hurt him, nor his Armour press him, neither the water drown him, neither thousands of his enemies could kill him, but he swam through the river Tiber unto Rome, to the great admiration of King Porcenna, and exceeding joy of Rome; so that one poor Romane gave the repulse to the whole Army of a King. Valiant was Rome, and the Romans feared, when Popilius was sent Ambassadoe to Antiochus the Great, King of Syria, when Antiochus (either for pride or pomp of his person, or contempt of Popilius) refused to answer the Roman Ambassadoe; but was presently enforced to answer the Senate of Rome, and give satisfaction to the demands of the Ambassadoe, before he might go out of a little round circle which Popilius made with his riding Rod. Rome was then faithfull, when Pomponius a Roman Knight and souldier under Lucullus, who was General in the field against Mithridates King of Pontus, was taken prisoner by Mithridates, and was so wounded and mangled, the King demanded, If he should give him Quarter for his life, he would be true to Mithridates; to whom the poor wounded Roman answered, Pomponius will be unto Mithridates as Mithridates will be unto Lucullus; So true and faithfull were Romans, as they were stout and valiant, insomuch that Scipio being almost threescore years of age, and was desired by a young souldier to buy a brave Buckler, and a fine Target, said, What a true Roman must not trust to the left hand, where the Buckler is, or to hide himself under a Target; but must trust to his right hand, and show himself in field in open sight. This magnanimity had the people of Scythia, at what time Darius King of Persia was marching with his Army towards Scythia, they having intelligence thereof, like people of great magnanimity, sent certain Ambassadors to meet Darius, to signify his welcome unto Scythia by presents sent by their Ambassadors: When the Ambassadors met with King Darius, they began to tel their message, and opening in the private chamber the wallet

where

where their presents were, they took out a mouse, saying, Unless you creep like this mouse to some countrey, or swim like this frog to another, or fly like this bird to a third, these arrows shall pierce your hearts: The presents were a Mouse, a Frog, a Sparrow, and five Arrows; rare presents sent unto a King, simple gifts, small charges, but yet containing valour, softitude, and contempt of Darius, rather to move him to war, then to entreat for peace. Though Scythia was bare, yet was she stout; though rude and barbarous, yet valiant and manfull. It is not in the nature of the place, or in the number of the persons that magnanimity consisteth, but in the valiant heart, and noble mind: Wherefore Leonides King of Sparta was wont to say unto his souldiers that he had rather have one Lion to lead a whole herd of Deers, then to have a whole band of Lions ruled and led by one Deer; applying his meaning unto King Xerxes, who had ten hundred thousand ships on the seas sailing towards Greece, so many as all Greece could hardly receive. So many that rivers and founts were dyed up by his huge Armie, a proof (saith Justine) more of his wealth then of his magnanimity. Leonides (knowing well the manner of Xerxes, that he was seen first in the flight, and last in the field; whose glorious pomp and numerous army was not so famous and terrible at his coming to Greece, as his departure from Greece was shameful and ignominious) began to perswade the Lacedemonians, being but four thousand in number, willingly to die in the streights of Thermopylae for the renown of Sparta; exhorting them to dine as merrily with Leonides their King, as though they should sup with Pluto. But perswasions to those that were already perswaded, were superfluous; spurs unto those that might not be kept with bridle, were needlesse, as in the Thermopylae was well seen and proved to the noble fame of Leonides, and great shame of Xerxes.

It is not in multitude of men that magnanimity of men consisteth, but in wise and valiant hearts, for wit and courage joined together (saith Salust) do make men valiant:  
 will here.

Wherefore Agamemnon that most renowned Emperour of all Greece at the siege of Troy would often say, that he had rather have ten wise Nestors, then ten strong as Achilles, ten such as Ulysses, then ten such as Ajax: wisdome in war abaileth much. Plutarck reciteth four famous and renowned Princes, and either of these four had but one eye, to the advancement of their renowned fame, the first was Philip King of Macedonia, and Father unto Alexander the great, whose wisdome in wars, whose policy in feats, whose liberality unto his souldiers, whose clemency and humanity to his enemies, in fine; whose successe in his affairs were such, that his son Alexander, doubted whether the valiantnesse of his Father, would leaue any place to Alexander unconquered. The second was Antigonus King in the selfe same place succeeding after Philip, whose wars with Mithridates King of Pontus, and Pyrrhus King of Epirus, fully set forth in Plutarck, do yeeld due honour and renown unto him for his force and magnanimity: The third was Hannibal Prince of Carthage, the whole stay of all Libya, for sixteen years, the scourge and terrour of all Rome and Italy, whose name was so terrible for his courage and hardiness, that Antiochus King of Syria, and Persia, and King also of Bithinia, rather for fear, then for love, Hannibal being then but a banished man, did receiue him with honour. The fourth was Sertorius a Roman Prince born in Spaine the thunder of whose Fame was nothing inferiour to the proudest, these were not so famous by their prowesse and chivalry one way, as they were notorious and spoken of, for that either of them had but one eye. These renowned Princes and singular souldiers, excelled all men in wisdome and prowesse, as is recordeed by Plutarck in their liues. Philip for temperance of life, Antigonus for faith and constancy to his friend, Hannibal for truth and patience for his country, Sertorius for his clemency and gentlenesse towards his enemies, and all of them for their passing courage, invincible stoutnesse, and worthy enterprizes, although they were incomparable, yet were they all deuyded of their eyes, as Philip lost one of his eyes

eyes at the siege of the City of Methon, Antigonius at Perinthia, Hannibal in Petrutia, Sertorius in Pontus. When the people of Thasius had erected altars, and appointed sacrifices to honour Agefilaus in their Temples. for his Fame of fortitude, they sent Embassadors to certifie the King thereof, who reported that as Apollo was in Delphos honoured as a God. so Agefilaus was in Thasius: but the King as he was valiant, so he was wise, and much detesting the flatterations of the people, he demanded of the Embassadors, and desired them, that if their country could make Gods, they would make some first for their own country: saying, Agefilaus had rather be a King in Sparta, then a God in Thasius. While hidden hatred was exempted, while civil wars were not known, while Athens sought no supremacy over Sparta, while Sparta sought no mastery over Thebes, then all the power of Persia, the force of Macedonia might not stain one little town in Greece: but the insolency of Princes, the desire of Fame, the felicity of renown, the honour of glory was such, as Alexander the great answered King Darius Embassadors, who coming from Persia to Macedonia to treat of peace, tendering unto Alexander the daughter of Darius in marriage, with all the country of Mesopotamia, and twelve thousand talents yearly beside and the assurance of the kingdom of Persia after Darius days: as there wanted no princely liberallity in Darius offering, so there wanted no princely flattery in Alexanders answer, saying unto the Embassadors, tel your master Darius King of Persia, that as two sons may not be in the firmament so two Alexanders may not rule one earth. Such high and valiant minds could be subject in no wise, neither Darius unto Alexander, nor Alexander unto Darius. Such stoutnesse reigned in Princes to maintain States that as Archestratus the Athenian was wont to say, that in the City of Athens two Alcibiades might not rule: so Ethocles the Lacedemonian did likewise speak, that two Lisanders could not agree in Sparta. So opposite were Princes, so high and lofty of courage, so valiant of heart, so noble of mind, that though fortune could not so often save

and labour their estates; yet she could not bereave them of their valiant minds, nor spoil them of their magnanimity, nor diminish their courage, as may appear by that too, by and most ancient souldier Mithridates King of Pontus, who after he had plagued the Romans with wars for the space of forty years, during which time, he shewed himself no lesse hardy and stout in resisting the strong force of Romans, then valiant and courageous in attempting the fortitude of Romans; and though he were by fortune forsaken in his latter days, and spoiled of all health, friends, children, countries, kingdomes, and all worldly wealth; yet to spite fortune his mortal foe, he went to Celæ, thinking with them to passe over into Italy, to let the Romans understand, that though friends and countries by fortune were spoiled: yet neither fortune with her spite, nor all the Romans with their force could subdue King Mithridates' valiant heart. It was then the queere joy of Princes not to be conquered. In this only they triumphed, that they could not be vanquished. In this glori'd they most, in that they were free from subjection. Cercidas being one of the wise men named Ephori in Sparta, hearing the threatening of King Pyrrhus, Embassadors, the slaughter and murder that King Pyrrhus intended upon men, women, and children, the cruel destruction and last confusions of the Lacedæmonians, answered no lesse stoutly then wisely the Embassadors of the King, saying. If Pyrrhus your master be a God, we have not offended him, and therefore doubt him not: but if Pyrrhus be but a man, tell your master that the Lacedæmonians be men likewise, and therefore we nothing fear him at all. The valiant Pyrrhus thought so well of himself, and judged all men so inferiour unto him in their achievements, that being at the victory of that noble City Tarentum, where he saw such feats attempted, such acts done, such stoutnesse shewed by the Romans, that dilated at the manhood and boldnesse of them, thought that if magnanimity were lost, the spirit thereof should be found in a Romans heart; inasmuch that beholding of them, he cried out

out and said: O how soon would Pyrrhus conquer all the world, if either he were King of Rome; or Roman soldiers subject unto Pyrrhus. Of these Romans Hannibal being forced to forsake Carthage, was wont to say unto King Antiochus of Syria, that Rome would never suffer equality, but be victor over all. Rome was compared unto the Serpent Hydra of Lerua, that having so many heads, when one was cut off, another spring up; inasmuch that all the world might not destroy Rome, being either insured, or overcome by the enemies. Licinius having lost others of his soldiers unto Perseus King of Macedonia (who afterwards was subdued by that valiant Roman Pompey the great) Perseus did send certain Orators to speak for peace, who eloquently persuaded Licinius to consent thereto, after a long debate, and the learned counsel, and pithy persuasions of the Orators, it was answered, as briefly and plainly by Licinius, that the best way for King Perseus to obtain peace of the Romans, was first to restore the prisoners he had taken, and then afterwards to send his Embassadors to the General Licinius, otherwise the whole country of Macedonia should feel the force and magnanimity of the Romans. We speak of the conquest and victories of Julius Caesar, of the resolution of Metellus, of the Fortune of Sulla, of the severity of Marcellus, being therefore called the spur of Rome and of Fabius named the Wargot of Rome, of others more valiant Romans, it were infinite; but I mean not to molest the Reader, to prove the resolution of Romans most worthy of this valiant vertue magnanimity. Claudian makes mention of one Camillus a noble Roman, who having a long time laid siege at Philiseus, & could not prevail, the Scholmaster of the City taking his scholars with him, under pretence of walking out of the town, called and offered the scholars unto Camillus saying: by this means you may do what you will unto Philiseus, for here be their children, whom to redeem I know they will yield up the town. Camillus having regard to the fame of Rome, and loathing much to show such treachery, rewarded the Scholmaster after this sort, he did set him na-



ked before his schollers, fast bound with his hands; behind him, and every one of his schollers with a rod in his hand, saying unto the boys: bring him home to your Parents, and tell your friends of his fallhood: and the poor boys having an opportunity to requite old beatings, were as glad as he was sorrowfull, laying on load, and jerked him with so many stripes, as loitering trebants may best be hold to number, untill they came unto the City, where they sold their Parents the cause thereof, who weighing the clemency and humanity of Camillus to be such, they gladly and willingly peeled themselves and their City into the hands of Camillus, knowing well, that he that would use them so being his enemies, could not use them ill by peeling all into his curtesie, who might have had all by tyranny.

Also because this vertue was often seen in divers Queens, Ladies Gentlewomen and others, I may not omit the pilgrimage of their lives. We read of two Queens of the Amazons, Penthesilea the first, and Hippolyta the second; the one so valiant against the Greeks at the destruction of the noble City of Troy, that she feared not in open field to encounter face to face with that valiant Greek Achilles; the other so hardy, that she shrank not at the force and stoutnesse of that renowned Champion Theseus, who being commended by Theseus for her singular stoutnesse and courage was married to him, which certainly had hapned unto Penthesilea, had she not been taken by Achilles. Camilla likewise Queen of the Volscians, besides her Princely profession of sacred virginittie, which she vowed unto Diana, was so famous for her magnanimity, that when Turnus & Aeneas were in wars for the marriage of Lavinia, being Lavinias daughter, she came Bellona like unto the field, resisting the violence and puissance of the Trojans with the Latins, and brought aid unto Turnus. That noble Zenobia, the famous Queen of the Palmyrians, a Princess of rare learning, of excellent vertues, of most valiant enterprises, after that her Husband named Odenatus had died, took the Empire of Syria, and attempted the magnanimity of the Romans, and a long time

He withstood in wars that noble and renowned Emperoz Aurelian, by whom the Emperoz was wont to say, when it was objected to him, that it was no commendation for a Prince to subdue a woman; That it is moze valiant to conquer a woman, being so stout as Zenobia, then to vanquish a King, being so fearfull as Xerxes. The ancient Greeks, as Herodotus doth witness, were much amazed at the magnanimity of Artemisia Queen of Caria, who after that the King her husband died, did shew such fortitude against the inhabitants of Rhodes, that being but a woman, she subdued their stoutness, she burned their shippes, wasted their wealth, vanquished and destroyed the whole Isle, entred into the City of Rhodes, caused her Image to be set up for a monument of her valour, & the perpetual memory of her victory. O renowned Ladies, O most worthy women that with feminine feats have merited manly fame! How did famous Teuca Queen of the Illyrians, govern her subjects after the death of her husband King Argon, who being warred on by the Romans, repelled their force, broke their bonds and discomfited their armies to her perpetual fame and commendation: she governed the people of Illyria, no lesse wisely, then she defended the puissant force of the Romans stoutly: She lived (as Histories report) as soberly and chastly without the company of man, as she governed her countrey wisely and stoutly without the counsel of man.

It were sufficient to repeat the ancient Histories of two women, to prove fully an everlasting praise and commendation unto all women: The one written in Herodotus in his first book of Queen Tomyris of Scythia; the other mentioned by Valerius and Justine, of Cleopatra Queen sometime of Egypt. The first, after that Cyrus had made havock in her Kingdome of Scythia, killing, destroying, and burning all, without any regard of Princely clemency, or respect unto a womans government; and not satisfied therewith, he slew also the Queens own son, named Margapices, thirsting moze and moze for blood: Inasmuch that the valiant Queen being much moved to revenge Margapices

death, weighing the greedy rage of Cyrus, came Lion like to field, either to lose her own life, or else to revenge her sons death, and went upon Cyrus at that time moe like a grim Gogon then a silly Scythian, and set to him in the field; and haling him up and down the field, she cut off his head, and bathed it in a great Tun full of blood, appointed for that purpose, saying, Now Cyrus drink thy belly full of that which thou couldest never have enough of. Thus valiant Tomyris revenged tyranny, requiting the death of her son with the death of two hundred thousand Persians.


The other was Cleopatra, who after that Julius Cæsar was murdered by Brutus and Cassius, and that Marcus Antonius was by Augustus invaded with a puissant Army for his perjury and falshood shewed unto his Uncle Cæsar; she, I say, Cleopatra having the most part of Arabia and Syria, confederated with her friends and loder Antonius against Augustus, being then the second Emperour of Rome, and having with the forces of Egypt aided him a long time, until that she perceived, that Augustus preballed, and that Antonius was vanquished, lest she should be conquered by Augustus, she conquered her self, resolving rather her body a prey unto Serpents, then to become a subject unto Augustus. Hannibal could do no more, but to poison himself: rather then to yield to Scipio. Let Semiramis with her valiant force and stoutness be commended at Babylon, where she reigned forty years a Widow after King Niros her Husbands death. Let noble and famous Atalanta with her Bowes and Spears, and feats of Arms, be praised in Arcadia. Let Hypsicratea, that followed her Husband King Mithridates in the wars as a Lackey unknown, be extolled in Pontus: Let Helena, Janus daughter, with all her fortune be spoken of in Latine; And let Deborah be famous amongst the Israelites. These women were no lesse famous for their pilgrim ge, then the worthy Conquerors and Champions of the world: They were in no point inferiour to men, and in many points far excelled Princes and Kings: Surely the world was then very weak, or women were very strong

Strong and resolute: And to omit particularly to touch any  
 ways of women, I will open and declare their customs in  
 several Countreys. The women of Lacena would together  
 with their husbands go unto the field: yea, they went soul-  
 dier like unto Diemna to fight in field. The women of  
 Timbzia would kill those that first fled the field, though  
 they were the next friends or kinsmen unto them. The wo-  
 men of Saca had this custome, either at their marriage to  
 be conquered by their husbands the first day, or else to be  
 conquerours over their husbands all the days of their life;  
 their combat (saith Elianus) was for victory, and not for life.  
 The women of Partia would meet their husbands quelling  
 flying the field, sitting up their cloaths, holding their na-  
 kebels, saying, Whither dost thou go? Art thou Coward? Will  
 you again enter into your mothers wombs? Will you creep  
 into your wives bellies? This they did in the wars betwixt  
 Cyrus and his Grandfather Astyages. The women of Sparta  
 would go unto the field to see in what place their Hus-  
 bands and friends were wounded; if it were before, they  
 would with gladness and joy show the same unto every  
 man, and bury the body solemnly; if their wounds were  
 behind, they would be so ashamed of the same, that they  
 would leave them unburied in the field. The women of  
 Scythia called Amazons, lived as conquerours over men,  
 and not conquered by men, untill Alexander the Great de-  
 stroyed them and their Countrey, which before were so va-  
 liant, that they weighed not to encounter with Hercules in  
 the field, and after with Theseus in open battel; they blushed  
 not to meet the valiant Greeks at the destruction of Troy.  
 Magnanimity which was then for the defence of countreys,  
 is now turned into Tyranny to destroy countreys: so that  
 the toyl and trabel, the great dangers, and high attempts  
 that men took in hand, was nothing but a pilgrimage  
 of life; some going, some coming, some born, some dying,  
 some winning, some losing, some beginning their race, and  
 some ending their life; much like a Comedy played on  
 stages, where every man acteth his appointed part, shifting  
 himself

himself into sundry shapes and fashions. To make an end of this subject, whatsoever we do we do like pilgrims; where-  
soever we go, we go a pilgrimage; and thus we live, and  
thus we die.

# CHAP. V.

Of Martial Triumphs, and the solemnity of Kings and  
Princes.

fter that Mars had moved first Ninus, King of the  
Assyrians unto wars, who was the first after the  
flood, that invaded the confines of Asia: the world  
at that time for the simplicity of the people, and  
temperance of life, and specially for that it was not popu-  
lous, was called the golden world, for the space of two hun-  
dred years and a half after Noah, untill Ninus first framed  
wars, whence in short time after proceeded sundry wars in  
several countries. Inasmuch that to animate the souldiers,  
and to stir their Captains with greater courage to defend  
their countries, they invented glorious triumphs, whereby  
the deserved fame of the Conquerours might be renown-  
ed. And as the victorie of it self was either more or lesse, so  
were the triumphs appointed to be correspondent unto the  
same.

The Lacedemonians a people most studious of war, had  
appointed several triumphs according unto the state of the  
victorie: for if through deceit or craft, they had gotten a vic-  
tory, they would kill a Bull to be sacrifice unto their Gods.  
If again through strength and courage they had purchas'd  
a victorie, then in triumph thereof they would kill a Cock.  
The Athenians at any victorie, would crown the Conqueror  
with a Garland made of Oken leaves, in triumph of his  
successe, properly appointed for him that defended the estate  
of Cities, or the persons of Citizens: Thus Pericles and  
Demosthenes used often to triumph in wearing the crown  
called *Civica Corona*, the Civick Garland. This order also  
was observed among the Greeks, that the victors might one-  
ly

ly make a triumphant shew of their victory not to move any enmity, or to maintain discord against the enemy, as sometime the Thebans did, who were of all Greece with one consent accused, for that they made a perpetual monument of the victory against the Lacemonians to stand in bialle, rather to stir enmity and discord amongst their successors and posterity, then justly to triumph in their present fortune. The Princes of Carthage used such triumphs, as at the yielding of the Empire of Carthage, by Hasdruba unto his brother Hamilcar, who was Hannibals father, and oftentimes triumphed against the Romans. It is read in Justin that at the beginning the triumphs were not gorgeous, nor sumptuously appointed, as they were in proceſſe of time: for the Romans who far excelled all countries, had no such triumph when Romulus had vanquished Acron King of the Senekes. He did wear nothing else but Bayleaves in triumph thereof: for first the branches and boughs of trees were cut down in triumph. Secondly others fresh flowers were gathered. Then they invented Garlands made of Tyme, intermingled with silver, and with gold. At length others kinds of Garlands were so used in Greece, that at their banquets and their drinkings they had their Garlands on their heads, for as the world grew in wealth so it grew in sumptuousness: for the triumph of Romulus was far inferior to the gorgeous triumphs of Camillus, and yet Romulus was a King, and Camillus was but an Officer. Time bringeth things unto perfection. In time Rome waxed so wealthy that Camillus I say was carried in a Chariot all gilded and wrought over with gold, having all white horses gallantly furnished, a Crown of pure Gold on his head, all the Senators and Consuls of Rome going on foot before him unto the Capitol of the City, and thence unto the Temple of Jupiter: where to honour the triumph further, they slew a white Bull as a sacrifice unto Jupiter, and thence he was brought triumphantly unto the City of Rome, unto his own house. Even so in Greece and Carthage, in time they grew into such pomp and sumptuous triumphs, that



there was as much study to invent brave shows, and solemn fights in triumphs, as there was care and diligence to have rewarded the enemies; when Spaminondas ruled stately Thebes; when Hannibal governed proud Carthage; when Leonidas bare sway in war like Sparta: then Greece and Lydia were acquainted with solemn and brave triumphs. In Ninus time the triumphs were in Assyria. In Arbaces time the triumphs flourished amongst the Medes. In Cyrus time the triumphs were in Persia. In Alexanders time they were in Macedonia. In Cæars time they were in Rome, and thus alivates from the beginning of the world, triumphs followed victoies. And here I mean a little to intreat of the triumphs of the Romans: which far others ways surmounted the rest, whose fame was spread ower all the world: and yet imitating in all things the Greeks, in so much that Rome alivates had Athens as a surle, or a pattern to frame their laws by: for although the Kings were banished as well in Athens as in Rome, yet they ruled and triumphed more by Matrons in Athens, and by Consuls in Rome, then by Kings. Therefore as Plini saith they exercised such feats of arms they contrived such policies they used such solemnities in triumphs, that Rome then was noted to be the lamp and lantern of Mars. They had (I say) divers Garlandes made onely for the triumphs of wars: Plini counteth seven sorts of Garlandes, which the Romans had: the first made of pure gold, appointed onely for the triumphs of Princes: The second of Laurel, which of all was most ancient in Greece, and in Italy appointed for the triumphs of souldiers: The third of all kind of sweet flowers, appointed to him that restored Cities to their liberties again: The fourth made of Oken leaves, to him that defended Citizens from death: these two Garlandes were of great honour in Rome, but especially in Greece the one Cicero wore in Rome, for his invecives against the conspiracies of the wicked Cælio; the other Fabius Maximus did wear, for that he saved Rome from the second wars of Carthage, where Hannibal was Captain. The fift Garland was appointed

for him that assaulted the walls of the enemies first, and entered the town: The sixth for him that attempted the tents of the enemies: The seventh bestowed upon him that boarded first the Rable of the enemy. Those three last Garlands mentioned for the scaling of walls, the boarding ships, and attempting the tents, were made all of gold, and given by the Princes or Senators to the assailable Soldiers,

There was likewise in Rome a Decree concerning the triumphs, & none might triumph unless he had been before some Officer in Rome, as Dictator, Pretor, Consul, or such like: and if any (unless by the Senate) had won any victories, though their conquest were never so great, and their victories never so famous (as Pub. Scipio for all his victories in Spain, and Marcus Marcellus for all that he took the great City of Syracuse) they might in no wise by Law make any claim of Triumphs, because they were not appointed by the Senate. Then Rome flourished and was defended from others injuries, and saved from enemies: At what time M. Curius triumphed over the Samnites; M. Agrippa over the Sabines, Paul Atilius over the Ligurians, Marius over the Numidians, Pompeius over Sertorius and Pontus, Scipio Africanus over Carthage and all Libya, Julius Caesar over all Europe and Africa; Rome was then feared of all the world, and now Rome is despised; then Rome might say, *Roma vincit*, now Rome may say, *Roma videt*; then *Roma adiuva*, now *induat*; then *Roma*, now *Roma*: But time consumeth all things.

That victory that was not manfully gotten, and valiantly won in the field, was rather counted tyranny than victory: For when Lucius Pius in a banquet that he made, had filled the people of Sarmatia full of wine, and made them so drunk, that all the Nobles and Captains of Sarmatia yielded themselves as subjects unto the Empire of Rome, for which at his return home to Rome, he required according to the custome, to have a triumph done unto him for the victory of Sarmatia; the Senators having understood the

the manner of the victory, and how, and after what sort Lucius Pius subdued the Sarmatians, he was openly beheaded by decree of all the Senate, and a slanderous Epitaph set upon his grave, to manifest the deceit he used in stead of magnanimity, that he deceived them by wine, whom he ought to have subdued by force. The Romans were not in those days contented that any of their Captains should use vicious dealing, or shew any fraud or guile in wars unto their enemies; but at last as wars grew common in all Countreys, so deceit and craft was thereby augmented, and triumph exiled: When the Assyrians warred on the Persians, the Persians on the Argineans, the Argineans on the Athenians, the Athenians on the Lacedemonians, the Lacedemonians on the Sydonians, the Sydonians on the Rhodians, and the Rhodians on the Scythians, with all kind of policy, right or wrong, they cared not, so that victory were gotten: So that the triumph then, is now turned into captivity; magnanimity then, unto craft and deceit now; In fine, victory then unto tyranny now. And so with Caesar I end, *Ex bonis principis mala oriuntur*. Such is the state of life, the pilgrimage of man, which is daily worse and worse as it waxeth to the end: For in the beginning, renown and honour was the cause that all men attempted dangers and great perils, and now in the end, gain and profit moveth wars; then was their desire to overcome Lions, Bears, Elephants, Tygers, Panthers, Rhinocerots, and such wild and savage beasts that might renown their atchievements, and now for the most part forgotten, they descend into the Vale of Death.

## CHAP. VI.

Of the first finding out of Laws and Orders, and of all invention of things general, and of Time;

**T**he world growing into its maturity, divers men found means to set things in order, which at the beginning were rude and barbarous; as amongst the Athenians, Draco; amongst the Egyptians, Mercury; amongst the Argives, Phoroneus; In Arcadia, Apollo; in Egypt, Charandes; in Italy, Pythagoras: Other things no less necessary for the manners and civility of men, then for the life and food of men, were found. And because Time is the beginning and end of all things terrestrial, I think it expedient in this place to declare the computation of Times and Ages; For with the Egyptians at the first, they counted their years by the Moon, attributing unto every year thirty days, as both Herodotus and Macrobius do agree. The Arcadians as Putarch in the life of Numa both write, had three moneths in every year appointed. The people of Caria finished and ended their year every sixth Moneth. The Greeks did number three hundred fifty and four days in their years, which want of our years eleven days and six hours. The Romans at the beginning in the time of Romulus, who was their first King, had their year in ten Moneths computed, counting their first moneth March, and giving that name unto it after his fathers name Mars; April was named of *Aphros* in Greek, which is *Fame*, whence Venus was born; May was called a *Majoribus*, of the Elders; June of the youth called *Juniores*: These four were of Romulus named. The fifth moneth was then called by Romulus, *Quintil*, which Julius Cæsar in his time named *July*, and Augustus Cæsar named the moneth called *Sexilis*, *August*; and so in order, *September*, *October*, *November*, *December*. Numa Pompilius, who succeeded Romulus, added *January* and *February*, and so named

them according to the name of Janus, who was the first King of the Latines, and Februus, who was supposed to be the inventor of the Lustration: For as the Greeks did count all things by their Olympiades, so did the Romans by their Lustra. Then was the use of Clocks unknown in-  
somuch that Authors herein do much vary, and seem to be ignorant of the inventers of them. First, some think that Hermes in Egypt found them out by a beast sacrificed unto Seraphis; some again attribute the invention unto Anaximines in Macedonia, and that they were found out by a Snake; some unto Scipio surnamed Nasica in Rome, by a water: But uncertain it is by whom, and by what means Clocks first were found. Some again do count their day, which is four and twenty hours, from sun rising unto sun rising, as the Babylonians use; some from sun setting to sun setting, as the Athenians; some from midnight to midnight, as the Egyptians; some again from midnight to noon again, as the Arabians do: Thus otherwise have hours and days been counted.

Howafter labour was invented, and orders made, and time divided, men as yet rude and raw, leading their lives heavily and doubtfully, for want of civility, having neither houses, Towns, or Cities to inhabit, but some having in Caves of the ground their chief mansions, others had their best garments made of green bodes and branches of trees, some hid themselves in shadow of the woods, some in dens like wild beasts, untill nature first by reason opened a way and a means thus unto further civility. Then houses were made, and Cities builded, high towers raised, strong walls invented: King Cecrops created Athens: Phoroneus builded Argos: Micopolis in Egypt was by Thraos builded. Likewise the first tower after the Kings of Noah was made by Nimrod, then Temples were builded, Pythias in Perenna made a temple unto Minerva: Romulus in Rome builded a temple unto Jupiter, and thus others men in sundry countries have been the builders of monuments. By this means came Pallas unto great fame, for that she was supposed to be  
the

the first that invented sciences, amongst the Greeks in Athens; for this purpose was Ceres in Sicilia renowned, for that she was thought to be the first that sowed corn, and taught husbandry. for this reason were Typhis and Jalon so worthily commended, that they among the Greeks were the first that sailed the seas. When was money found in Mount Pangæum, and coined in Eginera, which as Plini saith had been better unknown then found; money being found was infused by Ninus, who was the first that ever warred after the deluge. When Idolatry sprung up by Melissus King of Crete: Images and pictures were first made by Epimetheus. Tribute was appointed first by Darius: Fighting on horseback by the Centaures was first practised. Immediately things were found apt and necessary unto wars, after that Mars first invented the way therunto. When the Macedonians people of great antiquity, found first the Helmet, a Sword and a Spear, the Egyptians found first the use of Bowes and Arrows, the Egyptians were ancient in feats of chivalry; for that Mars as they supposed was born with them, who was honoured as the God of wars, and found out divers things necessary for wars. Happy was that man that might then invent something or other to profit his country: and thus the wit of man sought so deeply, and studied so painfully, that from a rude and lumpish Chaos, the world waxed beautifull, and men waxed civil: and all things became ripe and perfect by the industry of man. Afterwards the world grew unto such ripeness, that liberal sciences were found and used in all places, as things necessary unto man, and there was nothing unsought that might induce profit: both hearbs, Stones, trees, and all things within the compass of the earth were searched to what end they were and used accordingly unto some purpose. Vulcanus and Prometheus found out the profit of the fire, Anacharsis the Scythian first found bellows to blow the same; as Ceres taught to plough the ground, Argus did invent the hanging of it. Urania found first Astrologie, the people of Chaldea straight practised the same. Erizzo invented the use of Geometry,



ometry, the people of Egypt craight exercised the same. To be brief, Clio first found Historie, Melpomene Tragedies, Thalia Comedies, Polyhymnia Rhetorick, Caliope Poetry, or rather Pallas her self, whom all the Greeks supposed to be the first founder of sciences, and arts; Simonides invented the art of memory as the register and sure recorder of knowledge to keep the same; the vertues of herbs were found by Mercury and Chiron, and by others; Hippocrates and Avicen first professed Physick, though the most part do attribute to Apollo the first exercise in Physick and unto his son Esculapius the practise of Chirurgery, Dedalus in Crete was the first Carpenter, Amphion the first Musitian in Thebes, Tages the first Smithayer in Hetruria. Nothing escaped mans industry: Aristeus King of Arcadia first found the use of Honey, and the nature of Bees; the Lydians to die Wool, the Egyptians found out the first use of flax the Phrygians to sew first with needles the Perusians Weaving: Nature left nothing unsought for her own profit, as Plautus saith, she is always desirous to invent and to know new things.

Victories and triumphs were first invented by Dionisius, Crassus made the silver garland first to be worn in Rome. The Phrygians made the Chariot first. Hunting was practised by Atreus, and laws thereunto appointed. Epeus for that he invented the brazen horse in Troy for the Greeks is famous, Perillus for that he made the brazen Bull in Agrigantium for Phalaris the tyrant is renowned, though the one was made to satisfie tyranny; and the other to accomplish treason: Yet such was the desire that men had to Fame, that alwaies they studied and contrived what best might advance their Fame, and might be the memorizal of their attempted travel. What a thing was it to see in ancient time the invention and policy of men in all countreies, what orders, what laws were in all places, to conserue that by wit, which afterwards they destroyed by wars. What was not invented in Rome befoze Julius Cæsar and Pompeius altered it, befoze those wicked members Sylla and Marius spoiled

spoyled it : befoze that rebel Catiline disturbed it : befoze Marcus Antonius and Augustus quite destroyed it. So that pollicy of men in obserbing lawes & orders in their wisdom in framing them , their magnanimity in defending them, were topsy turvey thron down afterwards by cruel Tyrants and wicked Princes: as Caligula, Nero, Tiberius, Helio-gabalus with others: so that time findeth all things, and endeth all things: time maketh, and time destroyeth.

## CHAP. VII.

Of the sumptuous and wonderfull Buildings of Kings and Princes,



I thought it convenient to place the strange and wonderful buildings, which were made by mens hands, together with the marvellous works of nature; and the rather because amongst them are so famous, that for the renown thereof, they are named in number these seven wonders of the world. The first was called Pyramides, which the Kings of Egypt made by the City of Memphis. a miracle so made, that twenty and two yeares, six thousand were occupied and travelled in the same : either, as Pliny saith, to buske the vulgar people lest they should be idle, or else to shew and brag their superfluous wealth in making so stupendous a work. The second, were the walls of Babylon, which Quene Semiramis unto her perpetuall memozy had made a monument amongst the Persians. In making of these walls, she kept three hundred thousand men at work, they were made of two hundred cubits height, and fifty cubits broad, having a hundred gates, wrought of brass round about, to come and go unto the city, and from the City : And upon the walls were made three hundred towres : she brought Euphrates one of the foure Rivers of Paradise to passe through the middelt of Babylon. The third in order was the sumptuous tombe

of Mausolus King of Caria, which Quene Artemisia his wife made so gorgeous, that it was twenty and five Cubits high, and in compasse foure hundred and eleven foot, and wrought round about with fire and thirty pillars and broad beames: hence all the monuments and brave buildings of Emperours and Kings took their patterne, for it was so curiously wrought, that upon the East side, that famous workman Scopas shewed his skill: upon the West side that renowned Leocares wrought his cunning: upon the North side Briax a man of great name applyed his part: and upon the South side Timotheus did what he could to winne renowne. These foure famous workmen had more fame by making the tombe of Mausolus, then for all the workes that ever they made before. These two noble Quenes are not to be blotted out of memory, all the while that the name of Babylon is reade of in bookes, or the Tombe of Mausolus spoken off with tongues. Now to passe further to speake of that monument, and miracle which excelleth all the world for worke, I meane the great Temple of Diana amongst the Ephesians, in the building of which all Asia were occupied two hundred and twenty yeares, almost with all powers of the world. This Temple was made high the seas for feare of earthquakes: it was foure hundred twenty and five fote long, two hundred and twenty fote of breadth, it had a hundred twenty and seven pillars, which for the wealth thereof, every one after another was made by a king, The chiefe master of this worke, was Cresiphon, whose fame thereby was spread eber all the world. The fifth was the high tower which King Picholome made in the Ile of Pharos, to benefit the saylors upon the Seas. This Sostratus made so high, that in the night time there hanged a Candle for a light and marke unto poore Mariners, which could be seene for the height of the Tower almost every where. The other two and last of the seven wonders, were two Images, the one for Iupiter, made by Phydias, of Ivory in Olimpia. The other made for Phæbus in Rhodes, by Lindus, whose immensitie was such, that

that it was threescor and ten Cubits high: so great was this Colossus, that when it fell downe by an earthquake, it seemed a wonder to the beholders: every finger that he had was bigger then a man of this age. These seven huge and monstrous woakes were called the seven wonders of the world, which Pliny and Plutarch speaketh of in divers places. Some suppose that the royall Pallace of Cyrus, which that cunning workman Memnon made, might bee fullie numbrd with these woorthy and famous woakes. But to proceed to other sumptuous buildings, though not counted of the seven wonders, yet allowed amongst the best for the stately woake of the same, and of no inferiour fame: as the Labyrinth made by Dedalus in Creete, of such difficult woake, that he that came in, could not without a guide goe out againe. Whose others were made like unto that, the one in Egypt which Smilus made, the other in Lemnos which Rhodus wrought, and the thrd in Italy which Theodoras made. These foure Labyzinthes were so curiously wrought, that Porienus king of Vetruria took hence example to make him a monument after death, to bury and eternize himselfe. Againe, after these there were other wonderfull woakes made by the kings of Egypt, called Obelisci, such renowned and famous buildings that when Cambyfes, king of Persia, at the siege of the city Sienna saw but one of them, hee was in such an admiration that hee thought them invincible. Phylus made one of forty cubits. King Ptolome made another of fourescore cubits in Alexandria: and divers others which for their fame were then counted as marvellous as any of the seven wonders. But let us speak of sundry buildings, aswell of cities and townes, as also of temples, houses, and pallaces, whose fame thereby long flourished: as Romulus was famous by building of Rome. Cadmus by building of Thebes, a city of Boetia in Greece. And Ogdous by the building of the city of Memphis in Egypt. Neither may I escape any, although I have taken upon me to recite all, whose renowned names by these their woakes doe yet live. I must not escape Alexander the great, who in

his great warres. made a city of his name, named Alexandria. I must not forget King Darius, who likewise built up Susa, a city in Persia. These two kings, though they destroyed thousands of cities, yet they builded some cities. Best her may I omit Cæsar Augustus, who made a famous city in memory of the great victory over Antonius and Cleopatra, and named it Nicopolis, that is in english. the city of victory. King Nimus, an ancient King, made the city of Nineve, within two hundred yeares after the flood of Noah. Sicheu builded Sidon: Agenor Tyre. When the world waxed populour, and kings began to build every where for the furtherance of civility, and encrease of pollicy and wit, in which the world in the beginning was very raw: for as the world grew into civill order and the knowledge of things: so cities and townes were builded. Castles fortified, and high walls rayed for a Bulwark, and a Defence unto the same: so by little and little the world was full of cities. When Siracusa was builded by Archias. The city of Argos was erected by Phoroneus. Laodicea by king Antiochus. And so briefly to recite them over, the noble and famous city of Troy in Phrygia, was builded by Dardanus. Arpos, a town in Apuleia, was built by Diomedes: and so Telegonus builded Tusce in Italy. being the son of Ulysses a Greek. Capis likewise builded the city Capua, to which Hannibal layd a long siege: but least I might be too long in rehearsing the builders of famous cities, having just occasion to respect the time. I will end with the Cities and Towns, alwayes considering that women ought not to be forgotten, as Semiramis Queen of Persia, who builded the city of Babylon: Queen Dido, who builded the warlike city of Carthage. Danae the daughter of king Acrisius, who builded in Italy a great towne called Arcade. Divers Queens, and noble Women, are for the like no lesse famous then Men were.

Now pausing a while, we will repeat those that encreased the Common wealthes, and beautified them with other kinde of buildings. Amongst other miracles, and wondrous

ious works. Mount Athos was made of Xerxes navigable, even unto the sea, eleven yeeres he kept thirty thousand men to bring his minde to passe. Cæsar made in one day two famous bridges: the one over the River Rheum, and the other over the river called Ara, which was almost incredible. Alexander the great made such a dining-rome at the marriages of the nobles of Macedonia with the women of Persia. Elianus doth witness, that a thousand Persians, and a thousand Macedonians, and five hundred others with swords and silver Targets lodged in that house, while the marriages continued. Traian the Emperour made such a Bridge on Danuby, that for length, breadth and height, all the world could not shew the like. What should I rehearse the Temple which Salomon made in Hierusalem, unto the which, the Ephesians with their temple of Diana, and the Carthaginians with the temple of Juno must give place, needs must Alexander for all his bravery, and Clodius house, which was the spectacle of Rome yeld unto the golden hall of Nero: but of fineness of works, if the rareness of skil, if I say the worthinesse of wonders might claime place, and justly challenge fame, I should prayse Spintharus for the making of the Temple of Apollo in Delphos, or Melægenes for his work in Vienna, in making the Temple of Minerva.

I should commend Epeus for his cunning about the brazen horse in Troy. I should commend Perillus for his brazen bull in Agrigentum, yea, and Vulcanus, who as Poets saine, was appointed by Jupiter to work onely for the celestial gods. I commend the Image of Diana in Chios, which was so skilfully made, that unto those that came unto the Temple she seemed glad and joyful: and unto those y went out of the Temple, she seemed sad and angry. I should prayse the artificial golden birds made by the Sages of Persia, and the curious work of Pallas Temple in Illyon, and the work and invention of noble nature, unto which nothing is hard: It pierceth the clouds, it wadeth the Seas, It compasseth the whole world: the cunning workman,



the skilful Carpenter, saith Cicero, guideth every man as a Captain. I might have occasion in this place to speak of the work of nature, but that it is needlesse, considering how familiarly she instructeth a man unto those works, which are most strange and marvellous.

#### CHAP. VIII.

Of Painting and Poetry, and how much they were countenanced by Princes.



Hence that learned Poet, affirmeth that the like reputation and dignitie is given unto a Poet, as unto a Painter: naming the one a speaking picture, and the other dumb poesie. For painting unto the ignorant, was as painting unto the learned. Where the one viewed with the eye, and the other read with the tongue. Painting and graving were the ancient maniments of Greece, and so much esteemed, that Phrydias was so famous, as Plini doth witness, for that he made the Image of Minerva in Athens, so artificially and so subtilly, with a great Target in her hand, wherein were graven the toars of the Amazons, and the combat of the Giants: the rebellion of Centaures and the Lapitheans, that all Greece wondered much thereat. Nealcus in like sort did set forth the wars betwixt the Egyptians and the Persians, so lively to behold, and so worthily wrought: that the beholder thereof might be as well instructed in sight, as the learned in reading the history thereof. That cunning Philoxenus did also as effectually set forth the wars between Alexander the great King of Macedon and Darius King of Persia in colours, as either Curtius or Diodorus did expresse it with writing. The noble Painter Timantes, at what time that worthy Greek Agamemnon at the siege of Troy, was enforced by an Oracle to sacrifice his daughter Iphigenia, to mitigate the fury of the Gods: he beholding the sadfull hap of Agamemnon, and the sorrowfull state of the Greeks: the solemn  
sadnesse

sadnesse of the sacrifice, the order and state of, of Iphigenias  
 death, did so set it forth, that it was more lamentable to be-  
 hold it in colours, then vnsull to read it in letters. A sci-  
 ence belonging vnto nobl: minds: and sometimes so este-  
 med of the Greeks, that their same thereby much was aug-  
 mented. What almost was done, as witten in Greece, but  
 it was streight set forth in colours? No war any were,  
 but it it was painted out in Greece. No strange history of  
 any thing but it was exprest in common colours: insomuch  
 that philosophy it self, which was so honoured then in  
 Greece, was set forth in Tables. What learned Zeuxis did  
 paint in a table the picture of Iupiter, sitting in his throne, w<sup>th</sup>  
 the rest of the Gods about him: where likewise was thers-  
 ed the history of Hercules, how he yet in his cradle slew the  
 two great Snakes, or rather Dragons, where his mother  
 Alcmena, and his supposed father Amphytrio, did fearfully  
 behold the death of the two Dragons, and the escaping of  
 young Hercules their son, being a child. Nichomachus did  
 lively expresse the boldnesse of Theseus and Perythons in at-  
 tempting their voyage to King Plutoes region, blasing in  
 Tables their high enterprise, taking away Queen Proser-  
 pina from her husband Pluto; so skilfull was Licias, so cun-  
 ning was Phidias, that they made a subtile Chariot where-  
 in Apollo and his sister Diana, and his mother Latona were  
 perfectly graven; and the nine muses orderly set, and that  
 upon one stone. Praxiteles excelled all men in the like. For  
 he graven in marble stone, the image of Venus so perfectly  
 and so lively in each point, that a certain young man saith  
 Plin fell in love with the image, and came often in the  
 night when none knew, to kisse and clip the image of Venus:  
 as sometime was read of Pigmalion the cunning Greek, who  
 likewise fell in love with his own handy work, in garnish-  
 ing and decking with fresh flowers his own handy work.  
 But to speak of Apelles, Pirgoteles and Lisippus, their same  
 was spread over the whole world, insomuch that Alexander  
 the great commanded that none should paint him in colors  
 but Apelles: none to grave him in stone but Pirgoteles: and  
 none

none to carbo any part of his princely person but Lisippus. It were too much to speak of Calycritus, P. y. arides, and divers famous men more, wherewith Greece sometimes flourisheth: whose fames and worthy reports, made Paulus Aemilius that noble Roman, from Rome to send unto Athens for two men, the one a Philosopher to teach his sons, the other a Painter, to set forth in tables the great triumphs and victories which he got over the Ligurians and Persians: and one man being an excellent Philosopher, and an excellent Painter, named Metrodorus was sent from Athens unto Rome for the purpose. Poets and Painters were much set by in ancient time: for even as these aforesaid Painters were famous and renowned, so were Poets honoured and esteemed. For we read that Alexander the great would never go unto his bed without Homers Iliads and his dagger under his pillow. He so much esteemed Pindarus the Poet that he spared a whole street in Thebes from burning for Pindarus house, which was in that street. That renowned Emperour Augustus so honoured Virgil that being dead, his books were worthily honoured and embraced of Augustus. So that noble Emperour Trajanns advanced the poet Arionus unto the office of a Consul for his learning and knowledge in poetry. The fable of Chaos, the deluge of Deucalion, the rebellion of Giants, with innumerable more, under the habow of fables have great wisdom and knowledge. At what time King Philip of Macedon, the long enemy of Athens, had demanded upon condition of peace, ten Orators of Athens to serve him, and to remain with him in Macedon; Demosthenes, that famous Orator, made an open Oration before King Philip, where he brought the fable of the Wolf and the Sheep that as the Wolf did offer peace unto the Sheep upon condition the dogs should tarry at home: so King Philip offered peace unto the Athenians upon conditions that the Orators, which as dogs do bark at the Wolf, barked at him, should be taken away, and so soon he would destroy Athens being spoiled from their Orators, as the Wolf would the Sheep without dogs.

This

This fable much edifieth the vulgar people. *Agrippa* a *Romane* Counsellour, rehearsed oftentimes the fable of the belly and the other members, when he went to make any foes friends, or to bring rude rebels against their Prince and their countrey, unto amity again. With the which fable he reduced and brought againe those that offended most against their countrey, to be the chief assistance and helpers unto their countrey. *Thucydides* both witnesseth, that by a fable, that noble Captaine *Pericles* put such a courage into the *Athenians*, being soze oppressed and beread, and in a manner become a spoyle unto their enemies, that they did winne the victory, when before they were almost utterly throtlene. The noble Consul *Cicero*, by the fable of *Giges* ring, how he went invisible unto King *Candaules* wife, and made him a cuckold, made application of it unto those glorious persons that often delight in their folly and obill behaviours, as sometimes the Poets saine of *Ixion*, who bragging and boasting of *Juno*, he got the centaurs engendred of a cloud in stead of *Juno*. *Quintilian* saith, that fables containe under feigned words, most excellent wisdom: for *Erasmus* both often repeat the fable of grasshoppers and the ants, to exhort men to travel and to labour with little ants. *Plato* that divine and noble Philosopher, in his second book, de *Rep.* both use the like fables. *Aristotle* in his *Rhetorick* both use fables. Mark how fables ease the Philosopher in his study, help the Orator in his persuasions, garnish the Divine in his sermons: and in fine they bring pleasure in any thing. Thus I thought good to write in the commendations of Painting, and Poetrie, of which, for the secret friendship and for the affinity of one with another, much more might be spoken, I meane not those senceles and fantastical fables, fostered by women and old men sitting at the fire, where often the idle haine is occupied: but those wise and prudent fables of Poets which containe wisdom in sense, though they seeme light in words, which durst not be opened plainly in those dayes, for the Tyranny of Princes, which then would not have their faults touched by any,

yet were they so vertly reposed in fables poetically:  
As the fable of J plinx, of Circes, of Tantalus, of Acteon  
and of others.

## C H A P. IX.

Of Eloquence, the Delight and defence of Princes in their pil-  
grimage.



Yrrhus King of the Epyretes, the defender a  
long time of the Tarantines, was wont to  
say of Cineas his Orator, that he won more  
victories through the eloquence of Cineas, then  
through the force and puissance of all his Epy-  
retes besides: for through eloquence Cineas  
would make the stout enemies to yield: and by eloquence  
would Cineas make the cowardly soldiers to victore, Valerius  
was a noble and eloquent Roman, at what time the Kings of  
Rome were expelled, and their names quite banished, and  
the popular state having such liberty thereby, that the whole  
City through sedition and late sprung liberty, was like to  
come to civil wars among themselves, had not Valerius  
appeased the fury of the people, being ready in hearts to be-  
come enemies unto their country, finding them triumph-  
ing much, and rejoicing within themselves, and divided one  
from another to maintain their wills: he reduced them not  
onely through his eloquence unto peace and quietnesse: but  
also brought them unto such state, that where Rome was  
like to fall over to greatest ruine, Rome at that time be-  
gan most to flourish and prosper. Great was the force of elo-  
quence in Marcus Antonius, who with his sugred and sweet  
persuasions turned the furious rage and tyranny of the  
soldiers of Marius and Cinna, being sent by these two cruel  
Captains to kill him, unto such lenity and mercy, that ha-  
ving their swords naked by them, and ready to kill him,  
having heard Antonius his eloquence, as men convinced  
with words, would not perform the execution, though they  
had great rewards appointed: nor could they of themselves  
though enemies they were unto Antonius, stirre in their  
hearts

hearts to kill him. Pericles manure such renown in Athens by his eloquence, who sometime was a scheller unto Anaxagoras, that he had the government and rule of Athens committed to him, as to one in whose words the people reposed more credit and trust, then they did in the force & strength of all Athens besides. Insomuch that when he would speak any thing unto the people, such mellifluous words and sugred sentences proceeded out of his mouth, that they were amazed & astonished to hear him: being alwayes & ever weary of his counsel. Wee read that their eyes did inuader to see him, their eares were allured to hear him, & their hearts were conuicted to yeild unto him. Cowards are made courageous, and stout tyrants are made gentle and mercifull: Cities perserbed, bidqires gotten, and all by eloquence. What is it but man is able through comely gesture, and apt pronuntiation to bring to passe? What could escape Cicero in Rome? What might haue aboyded Demosthenes in Athens: whose knowne eloquence, whose learned perswasions, whose stout and sugred words, could not shew more enmity in Athens toward thing Philip, as it could kinde love in Rome toward Pompeius.

Such is the excellency of eloquence, that it stobeth as well men to behold for the gesture, countenance, and pronunciation, as it doth inuade men to hear for the swasellp and sweetnesse of words. For Horatius was not so eloquent in words, but he was as comely in gesture, and so excellent in either of them, that when he spake before the people, Senators, and Citizens of Rome, they were no less enamoured with his sight then they were allured and enticed with his words: so he laboured no lesse outwardly to please the times, then he studied inwardly to please men. Therefore Demosthenes, the well and source of flowing eloquence, being demanded what was the chief part of eloquence, answered that it was pronuntiation: again, being demanded what was the second part of eloquence, he said pronuntiation: And so the third time being likewise demanded, said as before, pronuntiation: Insomuch that he travelled and



studied oftentimes to have this pronunciation, being some-  
 what by nature litted to speak, putting stones in the roof of  
 his mouth, and wrestling with nature until he had the per-  
 fection of pronunciation. When *Æchines* had forsaken *A-*  
*thetis* for certain causes, and was come unto *Rhodes*, whose  
 fame for his eloquence was spread not onely in *Rhodes*, but  
 well known in all *Greece*: after he was desired by the  
 Citizens to recite some Oracion or other, of his own ma-  
 king, whereby the *Rhodians* might see and hear that which  
 long before of all men they heard praised: He to satisfie  
 the request of the City, repeated an Oracion that he made  
 against *Ctesiphon*, wherein the people of *Rhodes* missed  
 much at his eloquence: And when he had ended his own  
 Oracion that he inveighed against *Ctesiphon*, to put the peo-  
 ple in a greater admiration of eloquence, he recited another  
 Oracion that *Demosthenes* made in the defence of *Ctesiphon*  
 against *Æchines*; wherein the people were amazed at the  
 eloquence of *Demosthenes* more then at the first: Which  
 when *Æchines* saw that his enemy *Demosthenes* was so prai-  
 sed (for they were one erroneous of another) he was enforced  
 to speak, that if the *Rhodians* might but hear *Demosthenes*  
 himself, then would they rightly praise him; since they prai-  
 sed *Demosthenes* Oracion in *Æchines* mouth; for no man  
 hath so great a delight to tell another mans story; and espe-  
 cially his enemies; as he hath pleasure to set forth his own.  
 Plato therefore that famous *Greek*, attributing unto every  
 man due honour, when certain men skillfull in *Geometry*,  
 came to ask *Plato*'s counsel concerning the measure quanti-  
 ty, and longitade of things, he counsell'd them to go unto  
*Euchides*, where they should be sufficed and fully satisfied of  
 their demands; for that *Euclides* might more aptly speak in  
*Geometry*, for it was his profession. For every man, saith  
*Aristotle*, may boldly speak in that which he professeth; and  
 therefore *Apelles* that noble and cunning Painter, when a  
 Shoemaker came unto his schoole, and seeing his fight  
 with the worthy works of *Apelles*, he found fault with a  
 latchet of a shoe, *Apelles*, because he was a Shoemaker, gave  
 him

him place and amended it. The second day the Shoemaker came again, and found fault in the shoe; then Apelles answered and said, that a Shoemaker ought not to judge of any thing but of the shoe.

Every man that thinketh himself eloquent, for that he hath his tongue at will, and can shift matters skillfully in his own judgement, is not that eloquent man which Cicero speaketh of, nor hath those parts of Rhetorick whereby hee can perswade to good, and dissuade from evil. The eloquent man doth comfort the afflicted, he expelleth fear and terror from men, he stoppeth again the stout and insolent. This man is able, saith Cicero, to win towns, countreys, castles and kingdomes: this eloquence in adversity is solace, in prosperity an ornament, in youth laudable, in age delectable, in all men profitable. Wherefore, not without cause did M. Antonius use to say, that oftentimes he saw and heard fine tongued men, but he never saw nor heard any eloquent man: For though, saith Cicero, we follow Nature as a Captain, unless Art be coupled and united to it, we follow a rude and barbarous Captain. What Captain was Paulus Emilius, being in wars with King Perseus? In a certain clear night, when the Moon upon the sudden shifted her self from sight, and the night became very dark, all the souldiers of Paulus, yea, Paulus himself, being their General and Captain, were dismayed and quite discouraged, thinking it had been some prodigious show, to prognosticate mishap to come; and being ready to fall in heart and courage, until Sulpicius began to perswade the rude Souldiers with reason, opening the causes unto the Souldiers, and declaring the effects of the superior virtues so eloquently, that being before dismayed, they were by the eloquence of Sulpicius perswaded to fight valiantly; and where through fear of that sudden sight and change of the Moon, they were ready to yield as captives to King Perseus, they were moved and stirred by the eloquence of Sulpicius to become Conquerors and Victors over King Perseus, in the self same night.

As he like his Pericles sometimes amongst his soldiers at Athens, at what time the first souldiers, that great terror and fear came upon the souldiers: he eloquently persuaded his souldiers, and told them as he heard of his master Anaxagoras, the cause thereof, and quite expelled fear from the souldiers by reason, and made them bold again through eloquence. In Asfrick there was in the time of Anascarinus a Philosopher named Asfranio, who being demanded what he did hear all the days of his life, answered: to speak well, the second time being asked what he taught unto others, answered likewise to speak well: at the last he was demanded what he knew in any science, he said, I know nothing but to speak well: so that this old Philosopher Asfranio learned nothing, taught nothing nor knew any thing but to speak well: and most certain it is, that he that consumeth all the days of his life, to learn to speak well, and knoweth nothing else but to speak well, spendeth his time very well.

CHAP. X.  
Of those Kings and Princes, and others, who had their Pictures and Images for a shew of their deserved Fame erected.

**T**he greatest honour that both Greeks and Romans used toward those that deserved well in the Commonwealth, was to advance them by pictures painted, and images gloriously graven: thinking thereby either to incourage the further to do good, or else to discourage the again from doing evil, by blushing and neglecting their pictures which when Favorinus the Philosopher heard, that the City of Athens had rejected his picture, because Adrian the Emperour was angry with him, said: I am right glad thereof, for better said he, had it been for Socrates to have had his beaten picture broken, and thence away for some shew of displeasure by the Athenians, then to be rejected of his life for nothing by the Athenians, for the sure it is of

of all is not to be known. Agexilaus therefore, King of the Lacedemonians, understanding that the inhabitants of every country in all Greece, had desired to put up the picture of Agexilaus for a memorial of his virtuous and noble acts, to be as monuments of his life after death: returning then from Egypt unto Greece, being very sick, a little before he died, he wrote letters unto Greece, that they should make no pictures, no images, no painted shews, no graven work of his person, nor yet of his life, saying: If I have done well in life, the virtue thereof is a sufficient monument when I am dead. Cato Senior was of that opinion, that he had rather that men should ask why hath not Cato his picture set up, then to ask why hath Cato his picture set up. A number of sage philosophers and wise princes have loathed and utterly neglected this kind of glory, which then was thought to be the greatest fame and commendation of all things, to have their pictures in places set up, to make mention of honour and dignity which thereby is meant, either for restoring of liberty lost, or in defending from tyranny, or in saving of Cities, or for such things done, pictures were erected to advance their fame thereby. Thus Aristogiton and Archodius, because they delivered Athens from the tyranny of Pisistratus, had their pictures, with great estimation set up of the people of Athens. Likewise Marcellus because he subdued Syracuse, vanquished the French men at Padua, and gave the republic unto Hannibal at Spola, had his picture set up in the Temple of Pallas, with an Epigram written in letters of gold, unto his great praise and commendation. Eutropius saith, that Claudius Emperour of Rome had his picture made with a golden Target in his hand, because he vanquished the Goths which were about to spoil the countie of Macedonia. Numa Pomp, the second King of Rome, and Servius Tullius the fifth King had their pictures a long time amongst the Romans in great honour and fame. Sesostris King of Egypt for his martial feats and virtuous acts was honoured in his country with others pictures. Polydamis that strong cham pion

Champion in the games of Olympia, for that he being without weapons and naked, slew a terrible Lion, and held fast by the foot a huge great Ball, and with the other hand stayed a running Chariot, had his picture therefore erected and set up in Olympia. In Athens how many pictures were set up of noble men and learned Philosophers, as Conon, Euogoras, Phocion, Ilocrates and others, which were not up and now down as mutable fortune favoured or frowned, the state and life of men being uncertain and changeable. As Demosthenes having his picture in Athens had this Epigram written round about the picture. If Demosthenes had had courage and strength as he had wit and eloquence, neither Philip nor his son Alexander, nor all Macedonia had ever vanquished Greece: yet this Demosthenes was exiled and banished Athens divers times. So hard was it to please the people there, which had the chief government in Athens and Rome, that for a small displeasure conceived, yea for nothing, they were ready to requite good men with cruel deeds, as banishment and death. As in Rome, Cicero for Clodius sake, after sure and sound service often showed toward his country, was afterward enforced to flee unto Greece from Rome, where so well he was before esteemed. The like I may urge of Aristides, Thrasibulus, Hippas, and Thucidides, men sometimes honoured in Athens with pictures, for the noble and excellent defence of the City, and yet for nothing not long after exiled, the pictures taken down, and the monuments broken. So Popilius, Opimius, Metellus, Scipio, and Livius, with others, were sometimes in Rome highly honoured with pictures, and yet at length the like fortune as these aforementioned Greeks had, did accrue unto them. Such is the uncertain pilgrimage of man, the wandering ways of the world, the mutability of fortune, as there hath been full proof shewed of the same from time to time in all places, in banishing, in murdering yea, again in worshipping and honouring. As for example, we read that Alexander the great was born in Pella, a town in Macedonia, and died in Babylon, King Cyrus was born in Persia

Persia, and slain in Scythia; Hannibal bozn in Affrick and  
 buried in Bishinta; Cleomenes King of the Lacedæmoni-  
 ans bozn in the City of Sparta, yet his grave was made in  
 Egypt. Crassus and Pompeius the great, bozn in Rome: the  
 one died in Assyria, the other in Egypt. Paulus Æmilius  
 died in Cinna. T. Gracchus in Lucania; Augustus Cæsar in Ro-  
 ma. Trajan the Emperour in the East part of the world,  
 with other famous men bozn within the City of Rome. as  
 the Cornelii, Scipioes, Catoes, Decii, all Noble families, who  
 died like pilgrims in the world, scattered one from another.  
 So in Athens Themistocles, Theseus Solon were flourishing  
 with others: yet in Syria, Cyprus, and Persia, were they  
 buried. King Jugurtha bozn in Numidia, was buried in  
 Rome. Again King Egeus bozn in Athens, Pharaoh in Eg-  
 ypt. Ajax in Greece, Leander in Abidos: yet their graves  
 and burial was in the bottome of the sea. Mark how pu-  
 issant Princes of the world, and mighty Cæars were sub-  
 ject unto fortune. And see again the learned and sage philo-  
 sophers, which as I said before, had their persons esteemed,  
 their pictures erected, yet not able to avoid the furious fets  
 of Fortune. As Pythagoras bozn in Samos died in Meta-  
 pontus, Virgil bozn in Mantua, buried in Baudusium. Te-  
 rence bozn in Carthage, brought up in Rome, ended his life  
 in Arcadia. These Princes and famous men had not with-  
 standing in divers places their fame spread, their name  
 advanced, and their pictures every where erected. Gorgius  
 Leontinus was the first amongst the Greeks for his wise-  
 dome and eloquence that had his picture set up in Delphos,  
 in the Temple of Apollo. His scholler Iocates had for his  
 wit and passing eloquence, in Olympia his picture erected.  
 Demetrius, Theophrastus scholler, after he had ten years with  
 all diligence and industry governed the State of Athens, ha-  
 ving three hundred and threescore pictures in Greece erect-  
 ed and set up for his fame and reonion in administration of  
 the Common-wealth: yet were they all broken and taken  
 down through envy afterward, and when Demetrius heard of  
 the inconstancy and envy of the people, in shewing their



malice therein he said : though they pull down my pictures yet can they not banish the vertuous cause of the pictures; Mithridates King of Pontus made a worthy monument at Syro unto Plato, about the which as Plutarch saith was written this sentence : Mithridates made this picture of Plato, and dedicated the same unto the Muses. Mutius Scævola had his picture in Rome, for that he delivered the City of Rome from Porfenna King of Vetruscans: For the like Cocles was not forgotten of the Romans. It were unto small purpose to speak of Lucullus, of M. Artilus and Octavius, whose fame and renown made their pictures to be monuments thereof: And why should I buske my self with infinite names of men, since women well deserved the same, as Tanaquil, Tarquinius wife : Cloelia a Virgin of Rome, yea as Quintilian saith, chaine for her beauty was commended by pictures, so common were they for all men, that I refer those who will read farther of this unto Plini, where he may at large satiate himself in this subject. I should be ver much charged to recite the places persons, and time, only this, that pictures were erected to advance the fame of Princes and deserving men, and to sit them further in such proceedings as were the cause of these their pictures, of which as before is spoken, they shall find in Plini variety of examples.

#### CHAP. XI.

Of Kings and Heroes who defended divers from death, from Serpents, Dragons, Lyons, and of cunning Archers.



As by these valiant and noble Conquerours, not onely Towns, Cities, and Countreies, were defended, but also Serpents, Dragons, Lions, and other monstrous and wild beasts were slain : so divers and sundry captives and prisoners were delivered from death unto life. How many did famous Hercules that

that off-spring of the Gods, save from the gulf of Ab-ntine, where that Cacus both day and night murdered the passers by: how many delibered he from the huge monster Chymæra, which continually with flathing of fire, feared and slew many valiant men: For he had three heads, one of a Lyon, the second of a dragon, the third of his owne monstrous proportion. Hee againe slew Sphinx a terrible beast in Ethiopia, which with his sight destroyed men: hee overcame Geron, Cerberus and Diomedes, and divers other enterprizes, as is before rehearsed. Perseus after that Neptune had dishonoured Medusa in the temple of Pallas, the Gods being displeased therewith, turned every haire of her head into Snakes whose sight was so venomous, that whatsoever he was that beheld her, dyed presently: Perseus slew the same, whereby he delivered divers that should else have perished. Cappadox being then tribune of the souldiers in Africa under the Emperour Dioclesian, killed a huge serpent, and delivered a young Phrygian, made even a prey for her mouth. Even so Alcen a noble Archer of Creec, shot at a dragon which had his own son in his claws ready to be devoured, and slew him, and so saved his son unhurt.

But I will digresse here from the skillfull Archers and speak a little more of the famous and renowned conquerors of wilde beasts, of monsters, and of serpents as Bellerophon, King Glaucus son of Cozinth, being accused of fornication with Queen Srenobia King Proetus wife, hee was judged to dye, and to be devoured of the Monster Chimæra, which he valiantly subdued and slew in the dungeon. The same of Lysimachus is spread over all the world, for that he killed a Lyon being but a souldier under king Alexander. The name of Coræbus shall not be forgotten amongst the Peloponnesians, for the overthrowing of that terrible monster in Greece.

The restone of Att. Regulus shall alwayes be rebited when any man doth think of the great serpent that he slew by the flood Bragada, which as Pliny saith, was a hundred and twenty foot long. Did not these noble men benefit

their countries much in saving thousands lives, which should have been destroyed by these monsters? The Poets feigne that Cadmus, Agenors son, did kill a Serpent whose teath engendred and brought forth out of the earth armed men, which fought and destroyed one another. Againe such was the fortunes of young maids, as Bullaria when Carphurinus Crassus was taken captiue of the Messalins, and should be offered for a sacrifice unto Saturne, shee delibered Crassus from death and made him conquerour. where before he was conquered. Calluce, a young woman, after Troy was by the Greeks destroyed, when her father king Lycus sayling into Lybia, had appointed to kill Diomedes, for a sacrifice to appease the Gods for winds and weather. shee delibered him from the king her father, and from present death. Plurarch writeth of these two maids that their names hereby may never be forgotten. To speak here of those who delibered men from death, from captivity, from perpetual prison, it were necessary; howbeit short Histories are sweet, and few words are pleasant: therefore I will not speak of Lucullus, who being in warres with Mithridates King of Pontus delivered Cotta from thousands about him. I will not write of Lucilius, a Roman souldier, when he saw that Brutus at Philippi, who was compassed round about with enemies, he himself ran with a few soldiers to him amongst the enemies, because Brutus in the mean while might save himself. Neither will I much mention Quintus Cincinnatus, being then Dictator in Rome, who delibered Quintus Minucius from the hands of the Sabines and Volscians: But according unto promise, I will touch partly on those that deserved fame another way. For fame is not bound unto one kind of quality, but unto divers and sundry vertues; therefore with these renowned Conquerors and defenders of countries, I will joyn most excellent and expert Archers, who likewise have done noble acts worthy seats and marvellous things: As Herdes was such an Archer that he would kill the flying birds in the air; Catenes could do the like, as Curtius in his sixth Book both affirm. Alexander the son of King Priamus, when neither his brother Hector with his courage, nor

Troylus

Troilus with his force, nor all the strength of Phrygia could resist that noble Greek Achilles, he slew him with an arrow. Acaulus won immortal renown for killing of the huge wild Boar, that spoiled Calydonia. Princes in times past were taught to do feats of Archery; Great Hercules himself was taught of Euritus the science of shooting, that he could kill any flying fowl, or the swiftest beast: as sometime he killed the birds called Harpies; and slew the swift Centaure Nessus; we read in the first of Herodotus, that Commodus the son of Marcus, surnamed Aurelius Emperour sometime of Rome, begotten of Emperesse Faustina, was so skilful in shooting, that whatsoever he saw with his eyes, the same would he kill with his bow: likewise I finde, that the Emperour Domitianus was so expert in his bow, that hee could shoot (when any held up his hand) betwixt his fingers a great way off. The people of Crete passed all men in this faculty. The Parthians were so cunning in shooting and throwing of darts, that backwards as they fled they would spoyle and destroy their enemies. The Arimaspians excelled the Parthians. Again, the Scythians and Getae were most famous for this subiect. And thus having occasion to travell as pilgrims, some slew great wilds Tygers, huge Bears, terrible Lyons, and such monstrous beasts, that advanced the fame of such who attempted the danger.

## CHAP. XII.

Of diligence, and labours of Princes.



Horace that ancient Poet affirmeth, that the worthiest and greatest vertue is to aboyd vice: so is it (I iudge) the greatest commendation unto any man to imbrace diligence and to eschew idleness. For such is the vertue of mans mind, the rare gifts, and excellent talents, which God and nature have bestowed upon man that to see the excellency and vertue therof with external sight, if it could be seen, it would, saith that divine and noble Philosopher, Plato, enflame great desire, incredible love unto vertue, & would on the contrary, kindle such hatred unto vice, that the sight thereof, would feare any beholder.

When saith Cicero the world was new, and nothing ripe, no lawes made, no Cities builded, no order set, no common wealth framed, but all things confusedly on a heap, without divisions and limits, most like to the Poeticall Chaos, before the elements were discovered, water from earth, and and the fire from the ayre: then (I say) we lived brutishly and beastly, without civility and manners, without learning and knowledge: but when reason began to rule, when Lady prudence began to practise with policy, when we began to search and to seek by diligence and travel the nature of things: then divers men in sundry countries sought means by diligence to profit their countries. As Moses first found out letters amongst the Hebrewes: Menno first found out letters amongst the Egyptians: Rhadamanthus amongst the Assyrians: Nicotrata amongst the Romanes: Phoenices, amongst the Grecians: thus by the diligence and study of men, from time to time, raw things waxed ripe, strange things became familiar, and hard and difficult things, waxed facile and easie. When Solon made lawes in Athens, Lycurgus in Lacedemonia, Zeleucus in Locrestia, Minos in Crete, so orderly all the whole world was beautified with lawes, adorned with wit and learning. Then began Philo to give lawes unto the Corinthians. Then Zalmoxis began to reform the rude and barbarous Scythians. Then Phalcas amongst the Carthagenians practized pollicie, and limited lawes. When I say lawes began to order the affairs, and reason began to rule, so that learning and knowledge was sought far and nere, wit exercised, pollicie practised and vertue so honoured, that well might Tully say, O Philosophy the searcher of all good vertues, and the expeller of all vices! Then was that common wealth noted happy, that enjoyed such a Prince to rule, as a Philosopher; that would extoll vertue, and suppress vice: reward the good, and punish the evill, esteeme the wise and learned, and neglect the foolish and ignorant. I will omit to speak of mighty and famous Princes, whose care, whose diligence, study and industry, were such, whose numbers were so infinite, that I might well

well seem too tedious to molest the Reader with them. I will therefore in this place speak of the diligence and travail of poor men, who by their study and labour became lamps of light unto the world. And so begin with Plato and Socrates two base men of birth, whose diligence in their life, made them most famous being dead, the one the son of a poor Citizen of Athens named Ariston: the other the son of a poor Barber named Sophroniscus. Might not poor Peristione the mother of Plato, be proud of her son, when the greatest tyrant in the world, that proud Prince Dionysius, would honour and reverence him for his learning and knowledge, and take him into a Chariot as a Prince, and not as a poor Philosopher? Might not that poor midwife named Phanazara rejoyce to have such a son as Socrates, who being esteemed of all men to be best learned, being counted of all men: most Orthodox, and taken of all men to be most modest and most grave, was also judged by the Oracle of Apollo to be the wisest in all the world. How happy was Elbia? How famous was Creches who nursed two such sons as Cicero and Horace: the one the glory of Rome, the other the sugred and sweet Orator of all Greece. Thus diligence and travail brought them to fame, that being poor men, they were honoured of rich men, being base men they were exalted of Princes. Oh happy countries of such women! oh happy women of such children! Oh twice happy children of such learning and knowledge! The poor Smith which was Demosthenes father, and the silly Potter who was Virgils father, are more renowned by their children this day being dead, then known by their own wealth being alive. Thus much happened unto the silly Smith, and unto the poor Potter, their names shall never die, whilest either Demosthenes is read or Virgil heard. What might be spoken of that poor Physician Nichomachus son, I mean that famous and learned Philosopher Aristotle, whom King Philip of Macedonia so esteemed, that he counted himself happy to have his son Alexander the great, born in Aristotles time, whose diligence and study was such, that he had the guard

and



and tuition of that renowned Conqueror; Alexander five years together, who was honoured of Alexander, and not onely esteemed of King Philip, but Athens being destroyed by Alexander, it was restored by Aristotle. Such was the diligence of men, their care and industries, that their large volumns and infinite books, are witness of their well occupied minds. How became Plutarch Master to Trajan the Emperoz? How was Seneca appointed the Tutor and Schoolmaster of the Emperoz Nero? How came Zeno unto such favour with King Antigonus, but by diligence, and not by toleness; by trabel, and not by foolishness; by learning, and not by ignorance. Why did that great and famous Roman Scipio, named Africanus, esteem so much the poor Poet Ennius alive, that being dead, he caused his picture to be set before his eyes, as a pledge of his great love and earnest good will? It was for the desert that Scipio found in Ennius. Why did Augustus Cæsar, that wise and Godly Emperoz, make so much of Maro's books? but because he was in his time the lamp of Rome, he honoured no lesse his books after he was dead, then he embraced him alive. The great King Artaxerxes thought himself half dead without the company of Hippocrates. Pomponius Atticus did think him happy, when either Cicero was in his sight, or some of his books in his bosome. Alexander never went to bed without Homer under his pillow. Who will not praise the diligence of poor Cleanthes the Philosopher? Who will not commend the trabel of Plautus the comical Poet? the one living with a Baker, the other with a Buer, with much care and pain in the day time, that they might study in the night time. Such was their poverty and necessity, that they were urged to labour in the day such was their affection and desire unto learning, that they were willing to study in the day time.

Who will not extol Euclide: to take such pains, and to incur such danger, to go in the night time in the apparel of a woman, because he might not be known, to hear Socrates read Philosophy? Oh painfull men, Oh woorthy members

of their country that so sought by diligence, that so travelled by study and industry : and in fine so found by wit and reason the redress of things , to disperse that diffused Chaos, which Time said Cicero had then scant opened the doze unto. Then after private pain and special study of sundry men in several countries, knowledge came to that perfection, that from one man in one place, others grew learned and polittick. Thus from Romulus the first builder and King of the Romans , Rome in short time had wise and discreet Counsellours to govern the City, from Solon the first law-giver (after Draco) amongst the Athenians, by and by, learned and eloquent Orators flourished in Athens. From Lycurgus amongst the Lacedemonians, straight grew modest and grave Senators called Ephori. And thus from one in the beginning others proceeded forth in the end : Thus the Prophets began amongst the Egyptians : the Philosophers amongst the Indians : the Caldeans amongst the Babylonians, the Sages called Magi, amongst the Persians : And so of others in other countries. And thus by diligence, were all men first commended by their pilgrimage and labour of life, and were well recorded in memory for their service to their country, Prince, and friends, that so having finished their pilgrimage in this life , the fame of their merits were a perpetual memory to them after death.

## CHAP. XIII,

Of the first inventors of artes, countenanced by Princes, and of the use of Southsaying.



The world being raw and rude, and barbarous, without all civil policy : Nature of it selfe first moved men to civilize their manners, and instructed the ignorant to seek and search things unknowne. This Nature wrought in divers men in sundry countries a desire to knowledge, whereby men exercised their gifts to the advancement and commendation of their countries, following

as Cicero saith, Nature as a good guide, and a Captaine to finde out that which was not known. And because nature was alwayes desirous to be acquainted with art, as a thing to exornate and beautifie her selfe, she first invented letters as the foundation and the ground whence all learning doth proceed. Afterwards letters were invented amongst the Hebrewes by Phyló, and brought unto Græce by Cadmus, and practised first in Egypt by Memnon: from Egypt unto Phrygia, brought by one named Hercules an Egyptian born. Again, among the Hebrewes letters were first invented and written by Demarius a Corinthian. Amongst the Romans as both Plutarch and Solinus do affirm the Pilagians invented letters, and taught the use thereof. And some Authors of great credit, affirm that Nicostira the mother of Evander the Arcadian invented letters first in Rome. So Radamandus in Syria, and so others in divers places of the world were studious and carefull to search a way by reason to practise the same by wit, and to disperse the lumpish Chaos, which yet for want of knowledge had no perfect forme. And now letters being invented, Grammar worthyly came to claime the second seat of same to whose beginning and entrance unto Rome, was celebrated by Epicurus, brought by one Crates, being sent as Ambassadors from king Attalus, unto the Senators, at the time of the second wars of Carthage. This is the well, whence flow all other sciences: for from the faculty of writing, and the art of speaking, do the rest proceed. Macrobius preferreth Dydimus for his excellency herein. Cicero commendeth one named Anconius Enipho, whose schoule and lecture Cicero long frequented. The force of Grammar chiefly consisteth in Histories and Poetry: for Poetry is so commended, that both Moses that mighty ruler of the Hebrewes, and David that wise Prince of Israel, the one in reducing the people from Egypt, the red Sea opening a way, and giving place unto Moses to passe through, made Cremetron verses in good matters, to thank God for his good success and fortune; the other with divers hymns in meter, and short songs did allwaie the  
just

just anger of God for his offences. In Poetry Homer and Heliodorus excelled for antiquity, the one in setting forth the fame of Mars, (I mean wars) the other in commending the pains and diligence of Ceres, (which is husbandry) though Lynus Orpheus, Marcellus and others were of great antiquity, yet not of so great a fame. Histories and the profit thereof were found, as Pliny writeth, by Cadmus Myletus the first History that was written by any Philosopher, was by Xenophon: but the excellent and worthy fame of Historiographers in Greece afterward was justly noted in Thucydides and Herodotus, as it was amongst the Romanes in Livi and Salust. This from a rude beginning, came famous and learned writers.

As for Rhetorick, it was first invented by Mercury, as Horace saith, but as Aristotle and Quintilian do think it was by Empedocles: then from time to time from age to age, it came unto that perfection at length, that Rhetorick was as necessary to be taught every where, as it was profitable to be used any where. The Prince of this faculty in Greece, was Demosthenes, who with his eloquence long guided Athens. Hocrates, Eschines and others flourished in great fame by this art in Greece. In Rome Cicero and Salust, were the fountaines of all sort of eloquence. For the beginning of Musick, others apintons and sundry assertions are made, where Musick was first found. The Greeks suppose that Dionisius found first Musick. The Hebrews think that Tubal, Polibius saith, that Musick first was found in Arcadia, Solinus saith, that it was first in East. The most do agree and judge, that Orpheus and Linus were the inventors of it, some again think that Amphion found Musick: but how, where and when it was first found, it is uncertaine. But unto that perfection at length Musick came, that the Greeks thought that man not well learned, unless he had some skill in Musick. As for the golden Rule of Philosophy, which as Ciceron saith, searcheth both down, hateth folly, the only seeker of vertues, and the scourge of vices: some suppose that it was first from the barbarous people brought into Greece,

for amongst the ancient Egyptians, Philosophy was first studied and opened by Vulcanus. Amongst the Persians it was found by them that were called Magi. Amongst the Indians by Gymnosophistes. Amongst the Babylonians, and Assyrians by the Chaldeans, which as Lactius doth witness, were called all wise men. This art was sought with great industry, and much honoured in all the world, for that it contained all sciences and faculties in it self, as well the life and manners of men, as also the obscure and difficult nature of things, with the subtil search of the same in the disputation thereon. Great was the contention of the Astrologers who was he that first found the orders and motions of the heavens: some attributing the first invention thereof unto Prometheus, some unto Belus; some unto Atlas, as Plini in his seventh book affirmeth: wherefore he possesse saith that Atlas doth sustain the heavens upon his shoulders; some attribute it unto Mercurius, some unto Aëmus. And thus every country contendeth about the antiquity thereof. The Egyptians brag of their antiquity upon this subject; the Assyrians boast no lesse of their knowledge in this art. The course of the Moon was first found by Endimion. The eclipse of the same by Anaxagoras. Thus first nature sought such means as might set forth her desire by seeking and travelling for knowledge; And physick is not so little to be esteemed but it might here well be mentioned, considering the common profit thereof, and how painfully the same was studied by others in time past.

Physick is either healing with diet, medicine, or surgery. In the first Apollo was most honoured, in the last Esculapius was chiefly commended, whom the Greeks supposed to be the first that healed wounds. Afterwards Hippocrates born in the Isle of Coos, made a law, that whosoever recovered health, should write his name in the temple of Esculapius, whereby it seemeth that Esculapius was one of the first physicians. The first physician that ever came to Rome, did come from Peloponnesus named Archagathus, when L. Æmilius, and Marcus Livius were Consuls in Rome. When he came

came first to practise physick there, he was called for the rare sight thereof, first a butcher, at last a murderer. To repeat several hearbs, by sundry men found out in this art, it were over long. But we will touch on nothing but the first inventers and searchers of arts, and so come unto Magick which was found, as Plini saith, by Zoroastes first King of the Bactrians, eight hundred years before Illion was builded. This saith Plini might have been better unfought then found, for that we see every man desirous to be acquainted with Devils, and to be taught of Simon the secret counsels of Devils: insomuch that women go unto school with Circes or Calipso, to learn sorcery of them. The Egyptians had great solicity in this art: insomuch that Pharaos commanded the priests to shew some feats before him, deriding Moses and his doings. In presence of Moses they converted a rod into a Dragon, which when Moses saw, to suppress vain incantations, and to shew how much the one did excel the other, he threw his rod unto the ground: and it was converted unto a Snake, and devoured the Dragon that the Egyptians enchanted. Solomon the wise, whom at the beginning God so advanced and favoured, made and invented ways to expell Devils. Eleazalus as Josephus doth write, used a ceremony in expelling and conjuring of Devils from any man, to put a ring in his nosegills, having a certain herb, or a root, appointed and named of Solomon, within the ring, which root with his smell drove out Devils and he conjured them not to return to that man any more. This art in short time grew to that credit, and at this time is in divers places in such honour, that a conjurer is more esteemed then a Preacher. There are such branches in this art that do well merit praise; for there are divers kinds of these Magicks, whereby men say they are able to do any thing, and that by it they know all things. The first part or rather kind of Magick is called Necromancy, which is a kind of conjuring the dead bodies to tell things to come, as at the wars in Pharsalia betwixt Caesar and Pompeius, it was foretold by the ghost of a dead man unto Sextus, the



wholes chance and event of that war, and how his father Pompey should lose his head. The second kind of Magick is called Pyromancy, which is a certain divination by fire, thus Tanaquil, Tarquinius Priscus wife, when she saw the flames playing about Servius Tullius head, she affirmed thereby that he should be King in Rome. The third is Aeromancy, which useth to prognosticate things by the air, as by flying of fowls, and tempest of weather as when it rained Iron in Lucania, it did presage said they, the death of Marcus Crassus amongst the Parthians, or as Livi testifieth, when it rained stones in Wicen at the second wars of Carthage, it was to shew the slaughter and murder that Hannibal should do in Italy. The fourth is Hydromancy, to judge things to come by sight of water, as Varro both report of a boy, that saw the picture or image of Mercury in the water, pronouncing and reciting all the wars of Mithridates King of Pontus, that should follow in verses. There are two other kinds of Magick the one named Geomancy, to declare and expound things by the opening gaping, and moving of earth: the other Chiromancy, to judge by the lines of hand: called Palmistry. these are they that Cicero maketh mention of in his first book of divinations, where he saith, *Cum semitam ipsi noscant alijs tamen monstrant viam*, they will teach others that way that they know not themselves. They will teach others how to have money and substance, and yet they are themselves poor beggars, always in the house of Codrus, hanging at the side of Ius. There is again a kind of Soothsaying which was first practised in the land of Etruria, where when a certain Husbandman ploughed in the field called Tarquinien, a certain man appeared in sight, whose rising up from the ground which then was plowed named Tages, in face and countenance much like a young child: but in wisdom and discretion far surpassing any sage Philosopher. This Tages taught all the land of Etruria: Plin saith, that one Delphos first invented Soothsaying, and Amphiarus first invented soothsaying by fire.

Polydorus describeth another sort of Soothsayers, who were wont to confecture and foretelt by beasts slain to be sacrificed, whether the heart, the liver, or such like did perish; as Cæsar, which when he sacrificed an Oxe unto Jupiter, which has no heart, thereby the Soothsayers prognosticated the infelicity and mishap of Cæsar. Likewise, King Xerxes in his wars against the Greeks, a Mare, being a stout and warlike beast, brought forth a Mare, a timorous and fearfull thing, whereby they declared the overthrow of Xerxes and his huge army, and the flight and cowardize thereof. Again, there is a kind of sooth saying by lightning, thunders and tempests. The folly of men was such, that they thought nothing to be in the world, but had hidden knowledge concerning man: they would take nothing in hand without some Oracles of Jupiter or Apollo; they reposed more trust in flying fowls, in their chirping notes, concerning any attempts which they took in hand, then in their own force and strength: they had more confidence in beasts of the field, and trusted more in elementary sights. In fine, there was nothing almost, but they had more respect either unto the colour, the voice, the proportion, and such like toys, then they had in themselves, as is before mentioned in the worshipping of their Gods, and institution of Religion. These foolish toys were first observed amongst the Chaldeans; from Chaldees they came to Greece, from Greece to Petruria, from Petruria to Rome, and from Rome to all Europe they were scattered. Wherefore Moses that wise Hebrew, and the singular instrument of God for his people, commanded that no man should consult with those wicked and abominable faculties, saying unto his people, You shall not believe Sooth-sayers, neither shall you trust into dreams. The Jews were so addicted to observe these augurations, that they would not go to war at any time, without some warnings and confectures had by some bird or beast; insomuch, that one Mithriates, a Jew born, a wise man noted in his Countrey, making his voyage unto wars, as Josephus in his first book of Antiquities doth

write

wyse, was commanded with all his hoste to stay, untill a  
 certaine southlayer would go to counsel and know the suc-  
 cesse of the wars: which then he took in hand, with a bird  
 hard by the army, Mossolanus perceiuing how they were in-  
 clined and wholly bent to be instructed by diuination, he  
 took his bow and an arrow, and slew this bird, whereat the  
 souldiers were so amazed, and the southlayer so angry, that  
 had not Mossolanus perswaded the people wisely he had been  
 like, though he was their Captain, to have been by his own  
 souldiers slain: but after long tumult made, Mossolanus  
 spake after this sort unto his souldiers: Do you think that  
 birds, beasts, and such like dumb things, can foretell things  
 to you, which know nothing of themselves? say behold the  
 bird which you trusted most unto, and likewise your south-  
 layer, could not see to avoid my purpose when I slew him.  
 Do you trust that creature for your liues which is ignorant  
 of his own death! O blindness of people which yet remai-  
 neth in this age! Thus having briefly past the inventers of  
 sciences, in sundry countries, men were much giuen to find  
 other necessaries to liue by, and studious to make things  
 profitable for their countries, and careful to augment the  
 state and life of man to full perfection. For the Cyclopi-  
 ans were the first workers of Iron work; the Lacedemonians  
 the first inventers of harness, spears, swords, and bucklers  
 for wars: people thereby most renowned; the Athenians  
 taught first to plant trees and Vineyards; the Phrygians  
 made first the chariots and waggons; the Lybians used first  
 to dye woolls, and so the people of Caria practised first  
 bows and arrows, and the Phenicians the Crossbow; then  
 other particular matters were likewise sought out by di-  
 vers speciall men, in speciall countries for the use of man,  
 as oyl and honey by Aristeus: Keys by Theodorus the Sami-  
 an; Ships to sail by Jason, silver by Erichonius, gold by  
 Cadmus. Thus every where each man in his pilgrimage  
 did something worthy of memory. Thraso was renowned  
 for his lofty walls and his towers, Danaus for his wells and  
 for his digging of water, Cinira for finding out Copper,  
 Wasse,

Wasse, Lead, and such other metals, Ceres for sowing of  
Coze, and Bacchus for planting the Vine: thus the world in  
time waxed not onely populous, but it grew also skilfull  
in things, and plentifull of laws, for the redresse and safe  
guard of man.

## CHAP. XIII.

## Of Patience of Kings and Princes.



Patience is a vertue saith (Cato the wise)  
in all adversities, the best medicine to  
a sick man, the surest plaster to any  
soze; it comforteth the heaby, it resol-  
teth the sad, it contenteth the poy, it  
healeth the sick, it easeth the painfull,  
it hurteth no man, it helpeth all men:  
therefore said the wise man Byon, that

that the greatest harm that can happen unto man is not to  
be able to sustain, and abstain, For this was Tiberius Ca-  
sar much commended of Suetonius, that he suffered in free  
Cities and Towns free tongues, Philip King of Macedo-  
nia, when certain Embassadors of Athens came to him,  
he required of them if he might stand in any dead to A-  
thens, to certifie him of the same; to whom Demochares one  
of the Embassadors answered, that the greatest pleasure  
that he could do to Athens, was to hang himself: the King  
most patient in such scoffs and taunts, said: the reproach-  
full slander of the Athenians do make King Philip better a-  
ble to revenge their malice by wars, then to move him to  
answer their back-biting in words. A Prince not onely  
patient in hearing, but also wise in answering. As some-  
time the Emperour Alexander Severus in Rome, when it  
was signified unto him (after Antonius was dead) that the  
barbarous nations were ready to enter the City of Rome,  
and that he was much rebuked of the people, and blamed of  
the Senators; for the slender care he had to the City: he (as  
Herodians affirms) answered, that it belongeth to Princes,

to requite the good, and not to answer the evil: for wisemen will speak evil of no man in the beginning, least they should be judged foolcs in the end, whereunto all things are directed, and whereby all things are proved. So patient was Anaxagoras, when it was told him that his son was dead, to answer merrily, I know my son was mortal. So patient was King Antigonus being certified of his son Alcionus death, to answer, I looked no other than for his death. So patient was Pericles, when he heard that both his sons died in one day, to keep his countenance merry, his cheere unchanged, and his businesse about the state of his countrie not delayed. But Harpalus was of passing patience, being bidden of Astiages King of Persia to supper, where he had two sons of his ready drest, and layd in a silver dish before him on the table, to be eaten by their owne father. The King, nay the tyrant marking the countenance of Harpalus, and perceiuing him not to be moved much at the matter, asked him how he liked his supper, he without alteration of colour, or change of countenance, framed himselfe to answer the king merrily, commending much the supper, as one that knew that patience was the onely remedy in tyranny. A second Iob in patience, nay hee passed Iob, for Iob knew that his God did suffer Satan to punish him for love he had to Iob, but Harpalus perceiued that this tyrant did this to him of tyranny and evil will, far from christianity: for in this vale of misery, we count him wise, and certain we may call him most wise, that can in prosperity be gentle, and in aduersity be patient. Both these examples were seen in one man in one day at Rome. Paulus Emilius, having two sons the hope of Rome, and comfort of the father, the one dead foure dayes before the triumphs of Macedonia, the other, three dayes after the triumph, returning from Macedonia with that noble victory, and such triumphs unto Rome, that no man could finde in his heart to tell this noble Romane of the heaviness in Rome, by reason of the death of his children, he perceiuing the people of Rome to be sad, and he so merry, they so heavy with sobs and sighes, and he

so glad by reason of his triumphs and victories, demanded the cause which being at length made known, he then comforted them. that should comfort him saying: I thank the Gods more to give me victory over my enemies, to the glory and praise of Rome, then I accuse fortune to spoil me of my children, which by nature were borne to dye: and though much it be to my griefe, yet wish I the Gods to do the like to the father as they did the sons, so that the like conquest and glory may happen to Rome. In this was both magnanimity and patience. Some men are patient in some things, as in a corporall paine: some in torments: another is patient of injuries done. I commend them both: but to be patient in all kinde of afflictions and aduersity, heauen and earth commendeth that man. Plynus speaketh of one man Anarchus Augustus most patient in torments. Of one Woman Læna, to keep silence. So were the Egyptians people of great patience, when they had rather dye in torments with patience, then to betray any man. The Gymnosophistes of India were so patient, that from sun rising untill night, upon the 'hot sand', they continued without meat and drinke (saith Plynus) going from one seat to another, to behold the heauens, the Sun, the Moon, &c. The Lacedæmonians were most patient in trauel, paine, winde, weather, and wars. The people of Sparta, at what time certaine men of Chios came to pilgrimage, understanding the wise men of Sparta, called Ephori, to be in all things most patient, to moue them to anger, they vomited before them, and then went where the Ephori sate in iudgement, and used it as a common scoole to discharge nature. When they came to Chios againe, they said that the wise men of Sparta were fooles and blocks, because they could not moue them to be angry, but not more patient then the other were beastly. For this kinde of patience was Mithridates king of Pontus renowned, so was Agelæus king of the Lacedæmonians, so was Masinissa king of Numidia. So patient was the Emperour Augustus, that he suffered a young man of Sicilia to answer him as boldly, as he had demanded of him merily.



whether eber his mother had been in Rome, he being like to the Emperour in countenance and proportion, meaning thereby that he might be his father if she had been there, the young man perceiuing the sleight of Augustus, answered boldly, and said: My mother was never in Rome, but my father hath been diuers times in Rome: meaning that the Emperour might rather be his brother that way then he to be his son the other way by his mother. But because patience is better known by reading of diuers Princes anger, where they shall see what hurt was done; what wickednesse was committed by impatience, which might have bin redressed and sated by patience: therefore to auoid prolixity, it shall be spoken in the one, what wanteth in the other. but I will first speak of the humanity and sobriety, and other vertues famous in Kings and Princes.

## C H A P. XV.

Of humanity and clemency of Princes.

**A**S pride oppresseth love, provoketh disdain, kindleth malice, confoundeth justice, and at length subverteth states: even so humanity stirreth up affection, augmenteth amity, maintaineth love, supporteth equity, and preferbeth Cities and countries. Nothing saith the godly Emperour Alexander Severus, so joyne the hearts of subjects unto their Prince, as humanity. Nothing doth purchase honour so much to the noble man, as affability. Nothing so much kindleth love amongst the Commons, as mutual humanity. How gently did Cyrus king of Persia handle Croesus king of Lydia, who being vanquished and conuicted, was by the law, as Herodotus doth witness, appointed to dye, he being brought to the place of execution, began heauily to sigh and say: This eben Solon told me before: at whose sighes Cyrus being with pity conuicted, gave him life. This may be seen in Cinna, a noble gentleman of Rome, and nephew unto Pompeius the great, who

who having conspired the death of that most gentle Emperour Augustus, who had been oftentimes Cinna's patron and defender, both in restoring him unto his patrimony, and in augmenting his honour, and in saving his life: and now likewise having his accusers ready to prove the intent of Cinna, and in place to stand before Cinna's face, to declare his conspiracy, where, how, and when he had conspired the Emperours death. While this complaint was made, the Emperesse Livia, Augustus wife, came in place, saying: the Physician, said she, doth use a contrary plaster to those patients that will not heal with rules of physick. So prince said she, wine such praise by severity, as he meriteth commendation by lenity. For Cinna now being reprehended, his fault known, to grant him life, doth more augment Augustus fame by lenity, then to make Cinna die for safeguard of the state by Justice: for Justice without prudence is half tyranny. The Emperour sowed much to hear such clemency proceed from his wife Livia, and caused Cinna to be sent for and made him sit in a chair, and willed every man to depart the chamber, then not repeating Cinna's fault, nor reciting his conspiracy he said: I crave of thee Cinna in recompence of good will and pardoning of thy faults good will and love again, & to shew me the like good will as I have & will alwaies shew unto thee: & in proof thereof he made him a Consul in Rome, whose princely clemency therein made his foes to become his friends. This his wonderful wisdom and humanity caused all Rome to love him and his wife alive, & to honour them both being dead. He was wont to answer any slanderous reproach or tanting words thus gently, that Augustus never weighed slanderous words, so that he might avoid malicious deeds. We read of the like humanity to be in that most worthy Emperour Trayane, who when he was blamed by some of his friends, for his too much humanity towards his subjects, considering that familiarity breedeth contempt, he answered. I will be unto my subjects as I would my subjects be unto me, for the gentleness and lenity of a Prince never hurteth his estate.

In the same place both Brusonius soyn unto these two noble Emperors, a woorthy example of like clemency; Alexander Severus, who if all Rome had lost humanity, it had been found again in him: He in like sort, being spoken unto by one of his Consuls, and being often reprehended of Mamea his own mother, for his courtesie and facility of speech: I read (said hee) that severity groweth unto tyranny, and tyranny in a Prince worketh his destruction. And that lenity is the most secure state in a Prince, who seeth not the experience thereof? Certainly Nero, Caligula, and Heliogabulus, were never so cruel, as these three noble Emperors, Augustus, Traiane and Severus, were gentle and meek. Alphonius the great King of Arragon, giving ear a long time to his friends, who found fault with his often pardoning and forgiving those that offended much his own person, said, Alphonius had rather save many by lenity and gentleness, then lose any by cruelty and tyranny. This King being moved to wars against the Venetians and Florentines, people very stout in Italy, and ready from Naples to march forward to meet his enemies, certain Embassadors coming from the Florentines to entreat of peace with Alphonius upon humble suits and conditions: No conditions (said Alphonius) shall be denied to them that seek peace, but frankly and freely to grant it. His humanity was such, that the Embassadors were not so ready to aske peace, but he was as ready to grant peace. Herodotus doth write that there was a law among the Persians, that no man should be punished for one fault, but first they would examine whether his good deeds were to be rewarded, or his evil life to be punished. Nicanor the Macedonian, after he had used evil speech every where against Philip, Alexanders father, he was complained of unto the king: When the king knew thereof, he answered gently, What poverty caused Nicanor to speak against king Philip: Wherefore he did send him money to ease his mind, and pardoned withal his offences.

How woorthy of memory is Theodosius Junior after he was  
persuaded

perswaded by his friends, to revenge these backbiters that spake ill of him, he answered in this sort ; a Prince ought not to bend himself to revenge faults, but be ready to pardon offences, saying moreover ; Would God that Theodosius were able to make his enemies alive again. And to prove that a Prince ought not to revenge. Adrian the Emperour shewed a noble example thereof, he having great enmity with a certain worthy Roman, and being in great hatred towards this man, before he became Emperour, the self same day that Adrian was made Emperour of Rome, meeting his enemy in the street, he said aloud to him before the people. *Evagisti, thou hast won the victory*, meaning that he then being a Prince elected, might in no wise revenge the wrongs that he received before. A passing humanity and clemency in princes.

It was Alexander the great his saying as Pontanus in his first book affirmeth, that it was more meet for a Prince to do good for evil, then to add evil to evil. We read that cruel Nero in the beginning of his Empire was so gentle, that he wished often he could not read, because he should not put his hand ( according unto the custome of Rome ) to the libells for the punishment of the offenders. And Domitianus in the beginning did so abhor tyranny and cruelnesse, that he would forbid to kill any beast for sacrifice, though they in the latter years forgot this natural clemency : What a noble vertue is humanity in a Prince? what excellency in a noble man? what an ornament in a Gentleman? what commendation in all men, insomuch that the Snakes of Syria, the Serpents of Terinthia, the Scorpions in Arcadia, want no due deserved praise of Philani for their gentlenesse, and sparing of their natural soil, though they were cruel in others. What humanity was it in Scipio, having taken captive Hasdrubal, king Masinissa his nigh kinsman, to restore him home again without ransom? what clemency used Demetrius to Silla, a Captain of his. Ptolome even as before, Ptolome shewed to Demetrius himself being taken prisoner, the like shewed he to Silla : such

hath been the lenity of some Princes, that thereby they augmented same, purchased great honour, won victories: and such hath been the tyranny of others, that they have defamed themselves, won hatred, lost their estates, and in fine destroyed themselves. For this purpose was Philip King of Macedonia went to instruct his son Alexander, to deport him courteously towards the Macedonians, to use lenity and clemency to his equals, and to shew himself gentle unto all men, while his father Philip yet lived, that he might the better in that season win favour, and find friendship with his subjects: for then some came by heritage, some by the sword, and the most came by election. Nothing saith Plurarch both to establish the estate of a Common-wealth, as the clemency of a Prince towards his subjects, and the love of the subjects towards their Prince, the one is never seen without the other. King Darius therefore understanding that his subjects were taxed soze with subsidies, blamed his counsel, rebuked their law and made an open oration unto his commons, to signifie how loth he was to molest his subjects and that he was as loth to take any from his poor commons, as he knew them to be willing in giving all they had to pleasure their Prince: his care therein shewed, and his speech so affable, and his good will opened, with such curtesie and lenity, inflamed such benevolence, kindled such a love, caused such a readinesse in his subjects and made them through gentlenesse so beneficial, that both goods, lands, and lives, were at Darius commandement. Plurarchus in the life of King Antigonus both recite a famous history, concerning the alteration and change of Antigonus, who with tyranny a long while, sowed in blood, and delighted in murder, being given altogether to wickednesse of life, spoiling at all times every where, sparing no place at any time; but at length having obtained the kingsome of Macedonia, became so meek, so liberal, so quiet towards his subjects, that he was of all men wondred at for his sudden change; from so cruell a tyrant to so gentle a Prince; from a spoiler of all places, to be a sparer now of his subjects: being demanded the

the cause thereof, answered; When I travelled for the Kingdom of Macedonia, which was to be won with wars and tyranny, and now I labour for the good will of my subjects, which is to be gotten with gentleness. The onely remedy, the sure way to win good will of the subjects, is alwayes for Princes to be courteous and gentle. Pity in a Prince causeth love in the subjects. Such pity was found in that gentle Emperour Aurelian, when he would have entred into that City called Tiana, the gates being shut against him, he did send his Heralds to signifie, unless the gates should be opened, he would not leave one dog alive within the City. The City more than wise, refused to open their gates, until with force of Engines the walls were battered down, and the City in the hand of the Emperour to do what it liked him. The souldiers greedy of the spoils, were by the gentle and mercifull Emperour, charged not to meddle with any within the City, until they had licence. The Emperour being charged by the souldiers with his promise, to kill and to spoil all, and not to leave a dog alive, he kept promise like a Prince, and destroyed all the dogs of the City, and restored the City again to the inhabitants thereof. This noble Aurelian, had rather his souldiers should want, then that they should not shew mercy, (according to his custome) to the comfortless. Xerxes, the great King of Persia, used such lenity and gentleness towards his brother Arimenes, with whom before he was a great enemy, that he made him of a foe, a friend. Porus, a famous Prince of India, being conquered by Alexander the Great, fearing that pity might not have place in the heart of such a conqueror, sought nothing else of Alexander (who willed him to ask any thing, and he should have it) but clemency. This vertue long waited upon Alexander, till pride (the root of all mischief) corrupted his gentle heart, and he was by the Medes and Persians perswaded to be the son of Jupiter. So gentle he was before, that King Darius did wish either to conquer Alexander, because he might shew courtesie unto Alexander, or else to be conquered by Alexander.



Aeneas Sylvius was wont to use the saying of Sigismund the Emperour, that happy are those Princes that foster up clemency in Court, and prudent are those Princes that use humanity in their Cities. It was no small proof of humanity in the Senators of Rome, at the burial of Siphax King of Numidia, who being taken by the Romans, and kept in Tiberius house, according to martial law, before he was ransomed by the Numidians, died at Rome, where such solemnity, honour and pomp was shewed at his funeral; such gifts given, such liberality used, as if Siphax had died amongst his own subjects, he might have wanted to have such glorious burial in Numantia, being there their King, as he had in Rome being a prisoner. That is worthy humanity which is shewed to men in adversity: and that is more clemency which is done to those banished strangers, as the Romans sometime did to Prusias King of Bithinia, who being driven to exile by his son Nicomedes, came unto Rome, where humanity and clemency were used and nourished in the Senate, and was met at Capua (a City sometime by Hannibal conquered) by Scipio and Cornelius, and brought to Rome, not like a banished man, but as a noble Prince, with such triumphs and honour done to him, and such passing courtage, and liberality of Senators, that although he was banished Bithinia his Kingdome, and by Nicomedes his own son, yet was he received into Rome by strangers, and that to the honour and the fame of Rome. Whereby the Romans grew to that admiration with all people that for their lenity, and surmounting courtesie, they were of all men beloved; and for their valour and magnanimity they likewise were of all the world feared. For as to Siphax and Prusias, wonderfull clemency and humanity were by the Romans tendered; so was the like to Ptolemy King of Egypt, being of his own brother banished, and by them restored again to his Kingdome.

Rome then was called the Haven of succour, the anchor of trust, the key of courtesie, whereto all succourless Princes, and noble Captains fled. Rome flourished then, while  
 pity

pity and mercy continued: Rome prospered, while human-  
 nity and clemency were fostered. Rome excelled all nati-  
 ons in gentleness and pity, when Marcellus and Metellus li-  
 ved, the one Captain of Syracusa, the other in Celtiberia:  
 The noble Captain Marcellus was so pittifull, that after  
 his souldiers had conquered Syracusa, with great slaughter  
 and murder of men, women, and children; he mounted up  
 into a high Tower of the Castle, and there with tears he  
 lamented the ruful sight of Syracusa, more like to one con-  
 quered, then a conqueror; more like to a Prisoner, then a  
 Prince: so that any who then saw him, might rather judge  
 Marcellus, a Syracusan captive, then a Roman Captain.  
 Happy was Syracusa (if fortune was no better) to hap-  
 pen on such a gentle Conqueror, who was not so glad of  
 his own victory, as he was sorrowfull for the fall of Syra-  
 cusa.

That renowned Roman Metellus, besieging the great Ci-  
 ty of Cantobriga, in the countrey of Celtiberia, when he  
 perceiv'd their Bulwarks broken, their Walls ready to  
 fall, and victory nigh at hand, he began to be moved with  
 pity, and mercy possesst the chief place in his heart: so that  
 when the women of the City brought their children in their  
 arms to crave mercy at Metellus hand, he avoided the cala-  
 mity and misery that was ready to fall on Cantobriga, and  
 spared the City, and removed his Camp, being conquered  
 himself with pity and mercy of the ruthfull women, and in-  
 nocent children: Thus gentle Metellus where he might  
 have been a Conqueror, other men did suffer himself to be  
 conquered by little Infants. O Rome, happy were those  
 golden days, wherein through clemency and gentleness  
 thou wast as much loved and honoured, as thou hast been by  
 valiant Captains trembled at and feared.

Pompeius the great, when Tigranes King of Armenia, be-  
 ing by him conquered, had knelt before Pompeius face,  
 paying his Crown and Scepter at Pompeius his feet, and  
 himself unto his gentleness as a captive; took him in his  
 arms, embraced him, put his Crown on his head, and re-

stoze him to to the Kingdome of Armenia again. The like courtesie he used toward Mithridates King of Pontus, being dead, in giving him a royal burial though he knew well the great hatred that Mithridates had fourty years against the Romans, yet in stead of just rebengement, Pompey used Princely clemency.

The gentlenesse that was then used in Rome, yet, betwixt foes, was such, that Iulius Cæsar (that valiant Emperoz and Conqueror) was as wilking to rebenge the death of his great enemy Pompey upon Phœcia and Bassus, who slew Pompey, and did send his head to Cæsar, as L. Pæthius was courteous and favourable to his most mortal foe Perseus, Hannibal, though he was counted the most and greatest enemy that ever Rome felt, yet moved with Princely clemencie, he won more commendations for the burial of P. Scævilius, Gracchus, and Marcellus, three noble Romans, then he won fame by overcoming two thousand Romans in field. The chief fame that Hannibal was worthy of, was for his humanity and gentlenesse, as is proofed by these two noble Romans before mentioned, whose dead carcasses Hannibal caused diligently to be sought for in the field, and solemnly to be buried with honour and renown, though they were his enemies. And as Hannibal was much commended in Rome, and well beloved of the Romans for his humanity, so was he feared much in Rome for his prowesse, and valiant deeds of arms.

Polycrates, that Tyrant of Samos, was chiefly commended for his gentlenesse and courtesie shewed towards women which were the wives and mothers of the dead soldiers, in restoring them unto liberse, in giving them wealth to like, and a great charge that no man should do them any wrong. Augustus the Emperoz, when he beheld in the City of Alexandria the sword wherewith Marcus Antonius slew himself, cou'd not refrain from tears to shew his humanity, and opening his clemency of nature to his enemy, he commanded that he should be honourably buried with his dear friend Cleopatra in one grave.

Cicero in his first book of Tusculans commendeth much the clemency of Cleobes and Biton, in shewing such love and obedience to their mother, who being in her Chariot ready to go to the solemn feast of the Goddess Juno, the horses suddenly died, and there being no other remedy least their mother should go on foot they yoked themselves to draw the Chariot ten miles, to their immortal praise and commendations. I remember a history in Patritius, of one Simonides, who for that he was moved with pity to bury a dead corps, left in the way where no man put it into the earth, as he was passing with his fellows over the seas, that night before they should sail in the morning appeared unto Simonides the self same man whom he had buried upon the way, warning him that day not to go to sea: so when he should take shipping, he remembering his dream, told it unto his fellows, desiring them to stay that day: but his company laughing him to scorn, leaving Simonides on the shore sailed to the seas, where in sight of Simonides the ship and all his fellows were lost. The like pity was found in Simon, the son of that most valiant Greek Miltiades, who being elected Generall over the Athenians, against the great might and force of puissant Xerxes, in the wars of Marathon, was nothing inferior unto his renowned father in prowess, but far passed him in clemency and curtesie: this young man for his lenity and pity, being joined with valiantnesse, was appointed by the City of Athens to encounter with Xerxes, whom his father Miltiades often plagued, at the first time of trying his magnanimity enforced Xerxes; after spoil of his souldiers, and victory of field, to fly unto Persia, he was so pittifull that he paid a great sum of monies to have his father Miltiades buried, who after many conquests, and savoring of fortune in victories, died in prison whose death and burial, shewed no lesse love and faithfulness in Simon towards his father, then it shewed evidently the pity and mercy he had in redeeming his fathers corps to be buried. Wherefore that pittifull Emperour Alexander Severus, being demanded what is that, which is

chief felicity in this world, saide, to foster friends with benedictions and gentleness, and to reconcile foes with pity and rewards.

Alphonus at what time a certain dog barked at him, took a toast out of his cup, and cast it to the dog, then saying; gentleness and clemency shall make foes friends. I know not what greater humanity could be then was in Vespasian the Emperour, after that Vitellius had killed his brother Sabinus, and had long persecuted Vespasians men, being at last subdued, he spared not to shew gentleness to Vitellius his daughter, and gave her a great sum of money towards her marriage. Agchilaus King of the Macedonians, after he had the victory of Corinth, did not so joy in his conquest, as he lamented the deaths of so many Athenians, and Corinthians, and as Plutarch doth witness, he said, weeping. O Greece thou spillest more men with civil wars by discord, then would defend the state against all the world with courage. The use victory gent, is more famous then to conquer cruelly; As the Emperour Adrian was wont to say, that Princes ought rather with pity to say; this I can do, then with tyranny to say; this I will do. Augustus that most pitifull Prince, after he had conquered that famous City Alexandria, which the great Conquerour Alexander had builded, and named it according unto his own name, bearing mien with pity. Stirred with mercy in sight of the Citizens, who hoped to have nothing but death, said, for the beauty of your city, and memory of Alexander, as also for the love I have unto Prius your Philosopher, and for the pity I bear unto you all, I spare unto you your City, and grant you your life: O sweet sounding words, from a pitifull Prince, not much unlike his predecessor Julius Caesar, his own mothers brother, who after vanquishing of Pompey at Pharsalia, sent letters unto Rome of such love professed, of such friendship promised, that though Pompey was the ouely joy of Rome, the long delight of Romans, and the defender and maintainer of their name and fame, yet being conquered, they received Caesar as another Pompey,

for that he used humanitie, and showed gentlenesse even to his enemies. For noble hearts ought to contemne cruelty, Princes minds ought to abhor tyranny. A simple Sparrow which to avoid the griping paines of a hungry Sparhawk, that would have preyed upon him, fled unto Araxerxes some, being in the Camp, who after long panting, as well for fear as for wearinesse, in Araxerxes bosome, Araxerxes said. It is as little matter unto a Prince, or commendation to a valiant Captain to destroy that which of it self doth yield, as it is a shame unto Araxerxes, to kill this poor Sparrow that fled for succour: saying again, beholding the Sparrow: As I will not betray thee (thou little Sparrow) for that thou hast fled for help unto Araxerxes, so will I never deceive any man that will have confidence in me. If this pity of Araxerxes was showed unto a Sparrow, how much more ought Princes to shew the same unto men. Antigonus though he was a great enemy to Pyrrhus, as Princes be during the time of war, Pyrrhus being slain by a silly woman in Argos, and his head brought by Alcioneus unto his father being Antigonus, thinking to please his father much with bringing in Pyrrhus head, who long had molested Antigonus albe: yet the King perceiving the cruel tyranny of his son, delighting in dead mens heads, took the staff whereon his son Alcioneus carried the head, and instead of thanks which he looked for at his fathers hands, he was well and worthily rewarded with stripes; he took Pyrrhus head, and very honourably covered it and after long looking thereon, he commanded his son Helenus to carry it to the Kingdome of Epirus, where Pyrrhus in his life time was King, and there to bury it according unto the custome of the Epirots by King Alexander his own brother. The like history is written in Herodotus of King Darius, who yielded thanks unto those that brought Hissus head, as Antigonus did to his son Alcioneus, saying, I do as little say to see Hissus head, being dead, as I do lament much such tyranny and cruelnesse to be in you, who never did see King Darius so cruel to any man albe, as you are cruel to Hissus being dead.

As



As Darius was gentle of himself, so he greatly esteemed those that were gentle; insomuch that being at the point of death, even at that time when he was so weak that he knew not Polistratus that gave a little water to refresh his heart, he said; Whosoever thou be I know thee not, and for that I am not able to thank thee, Alexander shall and will requite thy gentleness, and the Gods shall thank Alexander for his clemency and humanity towards my mother my wife and children: And with that he stretched forth his hand, and said, Have me recommended to Alexander, and give him this my right hand and tell him that Bellus killed Darius, whom thou didst see dying. Which when it was told by Polistratus to Alexander, he much lamented his death, and caused his body to be brought to his mother named Siligambis. Thus worketh clemency and humanity, that these two famous Princes, Alexander and Darius, two mortal enemies, & yet not forgetting each others courtesie at deaths doze were in love each with the other, for their humanity one to another; Darius at his death repeating Alexanders gentleness towards him, and Alexander requited Darius gentleness being dead.

The greatest fame or commendation that may happen to any man, is to be counted gentle and courteous: therein are divers vertues knit and joynd in friendship, as pity, mercy, wisdom, and affability, with others; so that the property of those men is always, though they can hurt, yet never to offend. As it is the property of an evil man to revenge, so it is the nature of the good and gentle to forgive.

Pistratus shewed both wisdom and courtesie to certain drunkards, who having in their drinke used wanton speech to his wife, and being sober the next morning, came to Pistratus to ask him forgiveness for their lewd talk to his wife, he gently said, Learn to be more sober another time; I know my wife was not out of her house yesterday: Circumsing his wife wisely, and pardoning them gently. How gently did Alexander Severus use Camillus though he rebelled against him, and by sleight thought to be Emperour of Rome,  
and

and for that being condemned to die by the Senate, yet he was pardoned by Alexander. How courteous was Fabius Maximus to forgive Marius one of his chief Captains, the traitors and snares that he used against his Master Fabius with the enemies. Such gentlenesse did Xerxes the great shew unto the Greeks, who were as spies to view the power and host of King Xerxes, sent from Athens: and being taken and brought before the King he not onely gently dismissed them, but shewed them courteously all his host and force of souldiers. The greatest victory is alwaies gotten by gentlenesse, as Alphonsus King of Aragon by gentlenesse won Carra, Marcellus won Syracusa, Metellus Celiberia as you have heard before mentioned. Plutarch reciteth a passing history of great curesse and humanity of King Belenus, towards his son Antigonus, who being married to a fair woman, fell in love with his fathers wife (for his mother was dead) and his father married the daughter of Demetrius King of Macedonia named Eutrabonica, a young woman of excellent beauty: for this therefore the Kings son languished in love, that he was like to die, unknown to his father, which when his father knew, he caused his own wife to be married to his son Antigonus: a rare clemency and great gentlenesse for a man to give his wife to please his friend. Witte accompanieth this excellent vertue, clemency, as we read in holy Scriptures, that diuers good men ceased not to bewail and weep over the state of their enemies. I need not here to recite Pericles the Athenian, who willed that the dead souldiers of his enemies, should be buried in the wars of Peloponessus, nor of Hannibals curesse in the wars of Carthage, for the burial of Roman enemies. But Moses that man of God brought with him from Egypt the bones of Joseph, Tobias and Machabeus, mercifull men commanded likewise a solemn buriall for the dead souldiers. And Jehu King of Israel, caused his enemy Jezabel, to be honourably buried. But as white is better discerned by the black, then by any colour else, so shall humanity and gentlenesse appear most excellent in

reaching the title of tyranny, where by conferring both together, the excellency of the one is manifest, the terrour of the other is odious. The gentlenesse and pity that our Saviour Iesus Christ shewed unto Mary Magdalen, the lewd woman, unto the prodigal child, unto Peter that denied him, unto the Thief that was hanged with him, unto Daniel in the Den, to Sidrach in the fire, to Jonas in the matter, was nothing else, but examples for our learning, to be gentle one unto another. even as Iesus Christ was unto us all: thus we conclude as Cicero said of Caesar, that Caesar extolling Pompey being dead, and setting up his pictures, did extoll his own name: so that the clemency that men do shew unto others, doth advance their own glory.

#### CHAP. XVI.

Of sober and temperate Kings and Princes, and where temperance and sobriety were most used.

**AS** much was this noble vertue of temperance esteemed with ancient people, that they thought the greatest pleasure and the happiest life was to abstain from desired meat and drink. So much was this sobriety of life commended of learned Philosophers, that Anacharsis the Scythian was wont to write about the pictures of Princes, this little lesson, Rule Lust, Temper the Tongue, Bridle the Belly. Whereby the Philosopher diligently perswaded Princes to be temperate of life, to be sober in talk, and to abstain from filthy feeding. For to subdue appetite, to banquish lust, to suppress pleasure is a worthy conquest. He is a worthy Widow, a famous Conquerour, a puissant Prince, that can govern his own affection. For even as fishes are taken with hooks, so men, saith Pliny are allured with pleasure. It is the greatest vertue that can be in man to abstain from pleasure, to avoid these baits, these sweet pleasures, wise Princes have loved banquetting and drinking: insomuch that Julius Caesar, that famous

Emperour

Emperour of Rome, for his singular sobriety and passing temperance, was the glory of Europe; and for his abstinence the onely mirror of Italy, who by overcoming of himselfe overcame all Europe. Of this Emperour Cato of Utica would say, though he was a mortal enemy unto Caesar, for that Caesar used the company of Catoes sister Servilia, that one sober Caesar should subdue all Rome. His abstinence was such (saith Pliny) that most seldome or never would this Emperour drinke wine. Agesilaus King of the Lacedaemonians passing through the country of Thasius, being met with then sables and entertained of the people with divers dainties and rare banquets, to welcome the King unto the country, he touched not their dainties, but fed onely with bread and drinke, to satisfie the importunity of the Thasians. And being earnestly requested and humbly sought, and in manner enforced (least he should seem ungratefull, not to eat their meats) he commanded his footmen and slaves the Helots, to feed if they would on such chear, saying, That princes might not pamper themselves with daintie chear and wines, but to use abstinence and temperance: The one is incident to vice, and shame, the other a nurse unto vertue and glory; for in eating and drinking there lieth hidden that sucking Serpent named Jealousness: To avoid therefore gluttony and drunkenness, which are often tended unto Princes, Constantius that most temperate Emperour, kept him alwaies so hungry, that he would take of a poore woman a crust of bread to satisfie hunger. It was Licurgus law in Sparta and Zeluclus rule in Lacedaemon, to abstain from delicate meats and sweet wines, as from an enemy unto Princes: for wise men were wont to say, that meat is onely good to expell hunger, and drinke to quench thirst. King Cyrus in his wars being demanded of his host what he would have provided against dinner, Bread said Cyrus for drinke we shall not want, meaning as Amianus saith water. This vertue of abstinence was so honoured then, that Princes which were given to wine were odious to the world: A great shame it was in Thebes in Le-

onides time to make banquets; thus Epaminondas that  
 brave Prince of temperance, being willed of a rich Citizen  
 being his friend, to come to a supper he found there such su-  
 perfluous chear, such excesse of meat and drinke, that he said  
 (being much offended with his friend) that he thought he  
 was invited to come to eat like a man, and not to feed like  
 a beast. This Prince knew the incommodity of feeding,  
 and again knew the commodity of abstinence. A number  
 of excellent vertues do follow abstinence, as continence,  
 chastity, sobriety and wisdoms. A heap of vices wait on  
 pampering Princes, as gluttony, lechery, drunkennesse,  
 and such others. Such was the temperance of great King  
 Porus of India, that bread and water was his accustomed  
 chear. Such was the abstinence of Masinissa King of Nu-  
 midia, being fourscore years old, that he fed hungerly alway  
 and not daintily at any time. Such was the temperance of  
 that noble Pericles, and of that Greek Tymon, that Elianus  
 in his booke of diuers histories, commendeth the abstinence  
 of the one, and Cicero in his booke of friendship, extollet  
 the temperance of the other: and so jointly these two noble  
 Greeks, did aboid alway banquetting and belly chear, they  
 forsook and fled the company of drinkers, as things more  
 noisome then profitable, more dangerous then healthy, and  
 more filthy then friendly. Demetrius king sometime of Ma-  
 cedonia, and son unto Antigonus, being much giuen to feed-  
 ing and pampering of himself, grew so that lechery that  
 being not sufficed with diuers stately strumpets, and curi-  
 ous curtisans, as with that renowned Lamia, the famous  
 Crisides, the Diamond of that age Dama, and such other  
 dainty dames, he lusted after a young Gentleman of Greece  
 of amorous countenance, of passing beauty and of a princely  
 port, endued with seemly shamefacednesse, who came from  
 Athens unto Macedonia, to serbe a souldier under King  
 Demetrius, who sought diuers means to accomplish his in-  
 ordinate lust, by eating and drinking with this young De-  
 mocles, and diuers ways attempting to haue his purpose,  
 he followed him priuily where Democles went a bathing  
 into

unto a close chamber, Demetrius hid himself until the young man was naked, and then on a sudden enterprized his lust. But when Demoeles saw the King, and perceived his wicked intent, to avoid the shamefull act and filthy lust of the King, and to maintain temperance of life, and everlasting fame of abstinence, he leapt naked into a great seething vessel of hot boiling water, and finished his noble life, with famous death. A renowned Demoeles, A vile and shamefull Demetrius: thy death is famous, his life is infamous, thy temperance and vertue commended; his lust and wickednesse justly of all men condemned.

The like history doth Plutarch write of Trebonius, a young souldier, of a younger Captaine named Lucius, and Nephew unto that noble Roman Caius Marius. This Lucius having a charge over certaine souldiers, designed to him by his uncle Marius then Generall, and having a long while devised means to bring his purpose to passe in accomplishing his lust with Trebonius, it hapned on such a season, that he found Trebonius by himselfe alone, and offered violence unto him. Trebonius understanding his Captaines desire, made as though he should obey it, and embracing him, he thrust him to the heart with Lucius own dagger, and so slew his Captaine to avoid infamy: which when it came to Marius his eare, that his Nephew was slaine by Trebonius, the cause thereof being demanded by Marius, and orderly declared by Trebonius, where as it was thought he should be hanged, drawn and quartered, and suffer most ignominious death, he was rewarded with a Crowne of gold upon his head, written about with this sentence: This crowne and garland won Trebonius by temperance. Had Demetrius King of Macedonia embraced society of feeding, Demoeles had not been so famous by abstinence, as Demetrius might have been renowned through temperance. Had that Roman Lucius loved continency, as Trebonius honored chastity, Trebonius had not had of Marius, Lucius his uncle, the praise, the garland of commendations, and he so vile and shamefull a death. Certainly, when the people of Athens fed on figs: the Attians



on Acorns or Walnuts: the Argives on Warre: the Perinthians on Pears: the Scythians on herbs: the inhabitants of Armenia and Mesica, on pte: fare: yea, when the whole world fed on these fruits, which our old mother the earth naturally brought forth, before time was sowne; then kingdomes and nations were ruled by the law of nature, to embrace temperance, to honour abstinence, and to observe chastity. which since grew to that abundance and excess, that the law of God, which was first, the law of nature which was the second, the law of Princes which was the last, could not keep men from the excess of meat, which onely was the cause of the sinking of Sodom and Gomorrah: of the often plaguing of the Israelites, of the last confusion of gluttony and drunkards. When the Gymnosophistes of India fed onely with apples, when the Priests of Egypt abstained from flesh and wine, and fed on bread and oyl, when the Sages of Persia fed on fruits and herbs: then temperance bare rule, then sobriety governed, then abstinence was honoured, then Egypt flourished through temperance, and is now destroyed by gluttony. When India prospered through continence and sobriety, and is now vanquished by drunkenness and temerity. When Persia was famous, and conquered kingdomes by abstinence, and is now conquered and conquered by abundance and excess. Where is learned Athens, famous Sparta, stately Thebes? These while temperance ruled, were feared of all Kings, and are now by means of excess, hated and despised of all Princes. All the while that the Macedonians observed the laws of Lycurgus, in abstaining from bade banquets and excess of chere: yea, when they might not passe into Asia, for fear they should be allured and enticed with the sight of the junkets of Asia, then saith Cicero, were the people of Sparta so temperate, that the men did never sit with women, nor the women with the men. The Pelopians made a straight law, as Theophrastus doth witness, that neither their wives, their daughters, nor maids might taste wine, neither durst any man by the same law praise any wine in presence of women: for  
wine

wine canstely beat: heat moveth lust: lust canstely smother.  
 Wherefore wise men write that it is dangerous to marrye  
 three things, in presence of the people. As for a man to  
 prayse the beauty of his wife, for fear of seducators; (for so  
 did King Candaulus of Lidia praise his wife unto his friend  
 Giges, and he was murdered thereby, and the Queene his  
 wife afterward married unto Giges;) for a man to brag of  
 his riches and substance; (for so did Sichæus shew his sub-  
 stance unto Pigmalion king of Tyre, who married the kings  
 daughter named Eliza, and was slaine by the selfesame Pig-  
 malion, king of Tyre and his stone brother in law;) lastly  
 to commend sweet wine in presence of the people both by a  
 desire unto lust, and lust unto death. The famous Romans  
 for a long while kept so strictly an order to observe tempe-  
 rance, so strictly was this law looked unto, that Eg. Ma-  
 cenus having slain his own wife, and lying recorde of, for that  
 he loved wine, he was by the law of Romulus made for that  
 purpose, saved from death. In the same place of P. Min. it is  
 read, that a certain matron of Rome was adjudged to die, for  
 that she had a key unto a cellar of wine. So much  
 did they observe this temperance, that Cato the Censor ap-  
 pointed by a law certain men to kiss the women of Rome,  
 to know whether they smelled of wine by their breath. No  
 man of what degree soever he was, Consul, Censor, Tribune  
 of Senatour, might drink wine in Rome before he was  
 thirty and five years of age. The people of Spessalottica  
 made and ordained, that the women should drink no other  
 drink then water. Amongst the Egyptians there was by  
 a law appointed how much wine their Princes might  
 drink and no more. The Persians fed onely them on bread  
 salt, and water. The prophets of Jupiter in Cræt, abstain-  
 ed from flesh and wine. In Rhodes he was taken a grosse  
 brained man, that fed on any thing else but on fish. The  
 Lacedemonians were most severe against those that wast  
 sat by feeding, insomuch that they would punish their own  
 children with hunger, if they wasted sat either by feeding,  
 or by idleness. Thus abstinence was fostered as a nurse  
 unto

unto chastity and temperance; then Princes loathed vice, and loved vertue: then they abhorred gluttony and drunkenness, and honoured abstinence and sobriety.

The learned and sage Philosophers, and men of passing abstinence and sobriety, being no lesse Rulers then careful of temperance, despised banquets, refused feasts, loathed and detested belly chere, and being assured of Princes, enticed of noble men, sought of all men, they forsook and fled from the same, saying: we eat to live, we live not to eat. A golden sentence and worthy to be observed. Rather had Diogenes feed and lick dishes at Athens, then to feed daintily at Alexanders table. Rather had that learned Greek, noble Zeno, drink water, and feed poorly, as an example unto his scholars of temperance, then to pamper his belly at Antigonus princely table, to shew them the way unto gluttony and drunkenness. Rather had Plato forsake Dionisius table, than to abstain from his wonted Philosophicall cheere. This vertue of abstinence was of noble Socrates maintained with bread and milk onely, and learned Homer honoured it with pottage made of herbs, and ancient Pythagoras with beans, Anacharsis a Scythian Philosopher, being demanded of his estate how he fed, how he did lye, and how he was clothed, answered: I feed on hunger, I lye on the ground, and am clothed like a Scythian.

The famous Athenian Aristides, at what time king Dionisius made sute for his daughter in marriage, though he was a puissant Prince, a mighty king, yet for his gluttony and prodigal drinking, for his tyranny and excess. Aristides, who abhorred such vices in Princes, soberly and temperately answered: that he would rather kill his daughter with his own hands, then to give his daughter in marriage unto Dionisius. So odious unto good Princes was that excess of eating and prodigal drinking, and so highly esteemed was abstinence and temperance, that in Athens a long while in the temple of Ceres, of all the laws of Triptolemus, thers onely commandements, as Zenocrates saith were highly observed. The first, Their Gods to be worshipped, the second

second, Their parents to be honoured; and the third, To abstaine from flesh and feeding. A most temperate life, when abstinence was obserbed, A most golden world when neither wine nor banquets were knowne: then chastity was honoured in the temple of Vesta, then temperance frequented the Capitol of Jupiter, then lust knew no way to the palace of Cæsar, then abstinence walked in the market place, then all Rome was chaste. When Rome triumphed, when Kings were deposed for lechery towards Lucretia. When Rome merited fame, when the princely office of *Decem viri* was put down for the rape of Virginia. When Scipio Africanus had overcome the famous City of Carthage, and Numantia, he was not so valiant by his great and renowned conquest, as he was famous by abstinence: for when he triumphed as a valiant conqueror, a certain noble young virgin, for her passing beauty and great admiration of person, was presented unto Scipio, as a rare gift whose beauty and excellency though Scipio, a long time was amazed at yet he respected abstinence, as a thing belonging unto a Prince, especially unto a conquerour, who having overcome Kingdoms and countries was not to be subdued by lust, he trusted not his souldiers to guard and guide this Virgin, but with his presence, brought her home to her father unto Campania saying: were it not that I am a Conquerour, I had not been able to bring thy daughter home. A greater conquest surely was it of Scipio to overcome himself then to subdue Numantia or Carthage. That lesson worthy of a Prince, he learned of Alexander the great, who thought it a shame unto a conquerour of men, to be conquered by women: and though in divers authours and places, this prince is noted a glutton and drunkard, yet of wonderfull abstinence he was towards women, which is rare in a drunken Prince. For when Alexander came unto Illiria, to the temple of Jupiter he saw a passing fair woman of comely beauty, viewing still the comely state of her person, and feeding himself a long time with the sight thereof, his counsellors, and great friend Ephæstion, perceiving that Alexander was

taken in the Wyers of beauty. said, it is not meet that Alexander should want any thing that he wisheth for; to whom Alexander answered: neither is it an honour unto Alexander that ouercame all men to be ouercome by one woman. The modesty and continency of Princes haue been such, that they refused the company of their own wives, and went in a wildernesse solitarily to liue to auoid the occasion of lust, and to embrace the cause of temperance, as Amœbas and Dionisius surnamed Hiltio, being married both to faire women. Clitomachus was of such modesty, that he might not abide in a place, whether he were at supper, or any other place, where fleshy talk was ministered, but he would auoid the place and the person as Plini saith, where any incivility was: and true it is, ill language corrupteth good manners. I read in Valerius, a worthy Roman history, of one Spurtina, a young Gentleman of the City of Rome, whose amorous countenance and wonderfull beauty, and passing state of person, surmounted all the Ladies of Rome: but he was not so beautifull outward, as he was modest and temperate inward, and least he should seem with his outward beauty to inflame the Roman Ladies and Virgins of the City to lust, he so deformed his body, and mangled his face with his own hand, that from the fairest creature that was in Rome, he became the most deformed man in all the world, insomuch that all Rome knew him not. Spurtina is more famous by his modesty therein, then he is now renowned for his beauty. the one passeth like a flower in short time, the other without prescription of time hath immortal fame. Philosophers haue been in the world that haue subdued lust, and ouercome themselves: yea, and though attempted with great allurements, yet temperance saved and preserved them, as Valerius saith, that Phrine, a passing faire woman, came unto Zenocrates the Philosophers bed, and being all night in bed with him, could not win the Philosopher with all her tricks to venery: and the next day being demanded where she lay all night, with an image of a man, she said, or a mans picture. The like doth Xenophon report

of Socrates, who though he were married to two wives, on a certain time being in talk with a renowned and famous courtesan named Theodota, a woman of great brags, shee boasted much what shee could do unto princes be-  
 fore Socrates, saying that she could make any come from Socrates unto her, and that Socrates could not make any of her men to come to him: it is no marvell said Socrates; for to draw men to vice is most easie, and to draw them to vertue is most hard. I might here bring forth divers histories for the proof of modest and temperate Princes, but to avoid prolixity of reading, and to embrace a compendious history, I omit to speak further of them. I will now turn my stile unto women, where such infinite numbers appear in histories, that I will touch but two or three, for that I should be overcharged otherwise. The chaste life of Lucretia, and noble temperance of Sophronia, two noble matrons of Rome, the one established, to satisfie the tyranny of the Emperour Tarquinius, by whom she was deflowred, after that she made her husband pryde that his bed was defiled by Tarquin, she slue her self with her own knife: the other in like sort, because she could not resist the violence of Decius, to make Decius more odious, and his deed more shamefull, ended her life as Lucretia did. Even so Medullina being oppressed by her father in the dark, got his ring from his finger to know him in the morning, who had deflowred her virginity in the night, and when she knew by the ring that it was her own father, she spared not to revenge her dishonour with the death of her father, and for that she little esteemed her own life, her honesty being stained, with that knife that she slue her father, she also killed her self, as a witnesse of her own truth and proof of her honest life. This hath made Rome famous. How well was temperance regarded in Rome when Virginius slew his daughter Virginia, for that she was deflowred of Appius Claudius? So greatly was it esteemed, so highly honored, & so straitly looked unto, that Sempronius slue Gallius, that Cervius gelded Pontus the Roman, both being taken in adultery. How happy and re-



notoned was Rome, when Sulpicia, Paterculus daughter, and  
 wife to Fulvius Flaccus the lamp of Rome, and the lanthoorn  
 of the world, was preferred for her temperance, by the  
 verdict of Sibilla to excel all Asia and Europe. The like  
 temperance was proved by Cybele the mother of all the  
 Gods, to be in Claudia that heaven and earth extolled the  
 name of Rome. Was not temperance then honoured,  
 when Virgins and young women bought temperance with  
 death: some killing themselves, others burning, and some  
 drowning themselves, and thus by death their lives were  
 known. Hippo a woman of Greece saith Valerius, and tra-  
 velling to Rhodes on the seas, and perceiving the Warri-  
 ers to be greedy and ready to spoil her honesty, and to de-  
 file her temperate and chaste mind, to avoid their purpose  
 and filthy lust, leapt from board into the surging seas,  
 whose terrour she contemned, lesse fearing to die, then wil-  
 ling to live, as a woman stained and corrupted, what way  
 findeth not modesty of life, to requite shame; Timoclea a  
 woman of Thebes, being violated by a certain Prince of  
 Thracia against her will, requited the Prince, and eased  
 her mind after this sort; with Sabellicus, she went in an eve-  
 ning to this Thracian Prince, and told him privately if he  
 would follow Timoclea, she would bring him where such  
 store of substance, and such wealth was hid, as would  
 make him the richest Prince in all Asia, to whom he gre-  
 dily consented, and went willingly and gladly, thinking  
 to obtain it: and being brought unto a deep Well, she said,  
 in this Well there is infinit treasure; but when he stoop-  
 to look unto the bottome of the Well, she threw him in head-  
 long, and a mighty huge Stone she rouled after him. At-  
 alanta was the mirrour of all Ladies, a second Diana, who  
 refused the company of men, living in the wildernesse, ab-  
 staining from worldly pleasure, and ended her life in pure  
 virginity in the desarts of Arcadia. But because I may  
 better begin and sooner end, with alledging kingdoms and  
 countries for a proof of temperance, it were impertinent  
 in so large a scope in so ample a matter, to deal with parti-  
 cular histories.

There

Therefore to begin with the women of Teutonica: temperance was there so much esteemed, so well thought off. that the women hearing their husbands to be slain and taken captives by a valiant Roman namede Marius, then Captain for Rome they came kneeling before him, and besought him curteously and humbly since their husbands were slain, being women willing to lead a chaste life, they might go and serue the Vestal Virgins in Rome. to avoid the greedinesse of Marius souldiers, and there to end the rest of their lives in the service of Vesta: but being denyed of Marius, cleane contrary unto a Roman heart: and to a noble Gentleman: the next night following, the women of Teutonica hanged themselves, lest they might be a prey to the Roman souldiers, to be defiled by unchastnesse. The like did the fifty virgins of Sparta, going a pilgrimage to Messena, and being courted by the gentlemen of Messena for their virginities, and now ready to be made women that night, they all prevented it with death, choosing rather to lose life honestly, then to live shamefully, knowing what a reproach and infamy it woud be unto Sparta, and to all the Countrey of Lacedemonia, if they esteemed life more then honesty: so they killed themselves to honour their countrey, and to defame Messena.

Hence proceeded terrible and long wars betwixt the Lacedemonians and Messenians, to the confusion and utter destruction of the Countrey of Messena: and these wars continued ten long years, wherein the Messenians shamefull intent was requited with a sharp revenge. We read of a passing good history of Alexander King Amintas son, brother to King Philip of Macedonia, who when he perceived the Ambassadors of Persia to wage wanton with his sisters and desirous to do villany unto the King his father, he promised the Ambassadors that they should accomplish their lust and pleasure with fairer Virgins then those were, which the Persian Ambassadors should enjoy, they being glad of the promise, expected the time and their coming, being then in their beds ready for them, Alexander to

chastitie such villany, and to open the same unto others, caused certain young men to array themselves like women, and such a night to go unto the Persians, as though they should seem to be women, and to bring either of them a knife privately: and being to bed, they were commanded by Alexander to kill the Ambassadors, and their company. Magapyrus, when he heard that his Ambassadors were slain in Macedonia, wared mad a long time, and was ready to raise wars, untill he had understanding of the cause and order of their deaths. And for Alexanders temperance, therein he married Amintas daughter, the sister of Alexander. This is the sacrifice that the priests of Isis did use to abstaine from flesh and wine: this is the temperance that Numa Pompilius shewed most often in Rome, from women and wine to abstaine. This abstinence used Sarah the daughter of Raguel, this used Judith to have Holofernes head off: and this used Queen Esther, to king Ahasuerus. For the examples we read of Kings sometime, that being most thirsty refused to drink, as Alexander the great, before he fell amongst the Persians to drunkenesse, was so temperate, that having a cup of water brought unto him in his extreame thirst, he would not drink the same in sight of his souldiers, least the sight thereof should augment the thirst of his souldiers, being most thirsty already. Cato Junior leading a great host of souldiers over the hot sands of Lybia, having no drink nor water nigh them, wared so thirsty, that when one of his souldiers brought him in his head-peece a draught of water by chance he would not drink himself, and leave his souldiers thirsty, but threw the water upon the ground, because he might partake of their thirst with abstinence, which was much ease to his souldiers, to see his temperance one way, and his humanity another way, and they felt their thirst much thereby asswaged:

King David being besieged by the Philistines, was desirous to drink of the water called Bethlem: some stout souldiers of his named Eleazarus, Jelesbes, and Semera ventured their lives for the Kings sake through the enemies: but  
when

when the water came, David drank it not, as one that could abstain from that he liked best : but because it was brought with great perill, he offered that water as a sacrifice unto God, for the three souldiers that ventured their lives for it. A great vertue to abstain from that which a man liketh best : and great temperance there is in abstaining. Romulus being bid to supper to a Citizen of Rome, drank no wine all supper time, but two or three drops after supper time, unto whom the Host of the house spake merrily: Romulus said he, if all men would drink no more then you, wine would be nothing esteemed : to whom Romulus answered soberly and said : wine would be more precious and dear if every man would drink as I do, for I drink as much as I would : and if all should do so, wine would be scant. Proving his temperance in a little, and the gluttony of the most part in drinking. Hannibal, Scipio, Mithridates, Fabricius, Sempronius, and Papirius had no lesse praise for their temperance in abstaining from offered pleasure, then came for their victories and triumphs.

## CHAP. XVII.

Of Taciturnity and silence in Princes and others, and of the vertue and commodity thereof.

SOcrates famous Philosopher, and Master unto that noble and divine Plato, was wont to charge his scholars to honour and to embrace these three excellent vertues: Silence of tongue, Hametall, and stillness of countenance, and wisdom of heart: vertues appointed most fit for such noble persons. The wisdom of a man lies in his tongue which is the key of his counsell, the tongue of the wise lies hid in his heart: for of the abundance of the heart the tongue will speak, so that silence in tongue is a proof of wisdom of heart. Wherefore that learned Philosopher Zeno said, that nature appointed two ears to hear much, and one tongue to talk little.

In ancient time the Egyptians thought silence such a vertue unto people, that they caused an image to be made saith Pliny, with her finger on her mouth, and a table written on her breast with this sentence: hear, see, and say nothing; to represent silence. The renowned Romans so esteemed, silence saith the same Pliny, that she was sacrificed unto once a year in Rome; imitating the old Egyptians, erecting an image and named it Angerona; as a great Goddesse to honour for silence sake. The Persians honoured nothing so much as silence, and hated nothing so much as inordinate speech. The famous Lacedemonians had silence in such reverence, that their wise men named Ephori, at what time they met in places to be merry, fearing in drinke to forget silence, the elbers did speak to the company before they sate down at drinke, and pointed to the doo with their finger: Let nothing done or spoken at this table, pass yonder doo. A worthy order and renowned law to think of that before sitting, that should do them no harm after rising up.

The Lacedemonians used such short speech, that when one demanded of Charillus, why did not Lycurgus appoint more laws then he did unto his country? he answered, to few words, few laws will serue. The silence of Mary Magdalen, and the woman found in adultery, pleased God much, for that they went not with words, but with sobbs, sighs, and silence they came to Christ. Better saith Zeno, it is to fall from foot or horse, then to lie in tongue. Even so the learned Athenians held silence in such estimation, that though Athens was counted the Well of wisdom, the flower of Philosophy, where all the world came to speak: yet learned they silence also; in such sort, as that worthy Greek Themistocles, at that time he was banished Athens, and enforced to go into Persia, where he was much esteemed, and honoured, ably received: being intreated of the king to shew the state of the country, he besought the king to grant him one year to learn the Persian tongue, & then the king should be certified in all points, that he would demand of Themistocles.

A famous Greek, though banished from Athens, yet observed he the law of Athens forgot not silence, which was so honour'd in Greece but knew he was in Persia, a place, with Curcius, where silence was so magnified that sharp punishment was provided for talkative persons. The people of Sparta were noted as men given most unto silence hating so superfluous words, that when the Ambassadors of the Abderites as Plutarch maketh mention had made a long and tedious Oration before Agis King of Sparta, and after much time spent, and many words in vain bestowed (as vain bablers do) did take their leave of Agis, willing to have an answer to their King of Abderites: salute your King (saith Agis) from me, & tel him as long as you speake, so long held Agis his peace; letting them to understand their much folly in babling. The like answer received by Embassadors of Sainos after a long oration of Cleomenes King of Sparta, demonstrating, saying the first part of your oration I have forgot the second part I understand it not, and the third part I do not well allow. The Taylor is not expert that maketh Hercules hose to a childs leg, neither can that Shoemaker be good, saith Agsilas, that frameth Tiormus shoe to little Molons foot: Neither may he be counted wise that speaketh much to none effect. Wherefore the first thing which that ancient and learned Pythagoras taught his scholars, was carefully to keep silence. It was Pythagoras law, that none of his schollers might speake any thing in five years space after their their first coming unto School. Pythagoras was no less careful to teach them silence, than it was painfull for them to learn silence. Posthard and most difficult is that silence unto a young man, that one Messius used, who pined and tormented himself thres years, as Plini saith, for silence sake. But Simonides said sometime to a silent man amongst a number of wisemen: If thou be a foole said he, thou doest the part of a wiseman to hold thy peace: but if thou be wise, thou art a fool that thou doest not speake to wisemen, and so I end: Silence in a fool is great wisdom, and silence in a wise man is meer folly.



the Consulship of Rome. Silence was so observed in Rome, and honoured of Romans, that Demetrius the Philosopher, would often say, that the birds can die where they will, and the grasshoppers sing where they will: but in the city we may neither do nor speak. Euripides, a learned Greek it being objected to him that his breath did stink, answered nippingly the party, saying: so many things have so long been hid in my heart, that being putrified there they stink. I would all men had such a breath, that by long keeping of silence it might taste thereof. Cato the wise Roman perceived the vertue of silence to be such, that one of the three things (as he himself would say) that he most repented him off, was to tell his counsell unto another. Plini both commend of all men, one man named Anaxarchus; of all women, he praised one woman named Læna, whom the tyrant Nycocreon with all the torments and punishments that he could possibly devise, could not enforce to speak that out, which they thought should be kept in: but Anaxarchus chose rather to dye by torments, then to break concealed words. Spitting in the tyrant Nicocreons face, and saying, spare not Anaxarchus carthasse, thou troublest no part of my minde. Epicharis amongst other conspiratours, against that cruel Nero, being diversly tormented to open the treason against Nero's person, would by no means break counsel, no more Læna for all that tyranny used towards her. would betray the secrets of Harmodius and Aristogiton, which only was the cause that she had her picture erected in Greece.

In like manner Pompey the great, being sent as an Embassado; from the Senators, and being charged by the King named Cæsius, who prevented Pompey in his passage, to declare the secrets of the Senators, and counsel of Rome, he stretching forth his arm, held his finger in the flame of the candle, saying, When I draw my finger from the candle, I will break the counsel of the Senators; and so steadfastly he held his hand, and so long, that King Cæsius was vexed no less at his patience, then he honoured him for his silence. O rare silence! O passing patience, and that in so great

great a Commander! Iſocrates, an excellent Orator ſome-  
time of Athens left he ſhould be aſhamed of his ſchollers by  
their ſpeech and talk (for tongues betray the heart,) would  
never receive unto his ſchool, but thoſe onely who would  
pay double hire, firſt to learn ſilence, and then to learn to  
ſpeak to ſpeak nothing but that which they knew to be moſt  
certain, and that which of neceſſity muſt be ſpoken. This  
was the order of Iſocrates ſchool. Yea ſilence was of ſuch dig-  
nity, of ſuch eſtimation, that it poſſeſſt place in Princes  
hearts, that Tiberius Cæſar Emperour of Rome, would often  
ſay, Princes ought not to impart their ſecrets, nor to make  
any privy to their counſel, conſidering how hard is ſi-  
lence to be obſerved. Silence was of ſuch credit, and of ſuch  
force, that Metellus, who uſed to be cloſe in the wars of Ma-  
cedonia, would ſay, that if he knew his own caſt to be privy  
to his ſecrets, he would ſtraight caſt off his coat and burn  
it. For in him to whom ſecrets of life are revealed, in the  
ſame alſo is danger of death, for in the committing of ſe-  
crets, is life and death alſo committed. Had not that famous  
Hercules, the ſon of great Jupiter, and offſpring of the gods,  
revealed his counſell and opened his heart unto his wife  
Deianira; Had not that mighty Sampſon, ſo great in Gods fa-  
vour, that he was a Judge in Iſrael, ſhewed his ſecrets un-  
to his wife Dalila, they had not been conquered by two wo-  
men whom Serpents, Dragons, Lyons yea, all the whole  
world could not annoy; The juſt puniſhment of Princes  
for ſiſtulous talking. Conquerours of the world, of King-  
domes of countries, and yet conquered by a woman: yea, by  
a leſſer thing then a woman, a little member never ſeen,  
but alas, too often heard, the tongue onely. Tantalus is pu-  
niſhed in hel, for that he opened the counſel of the Gods,  
after this ſort; Dainty meats, and pleaſant wines before  
his face, and yet may he not touch them, he hath ſight of all  
things, and yet taſteth nothing the hunarier he is, the bet-  
ter, and braver his banquet ſhines before him, the more de-  
ſirous he is to eat, the further he is from his victuals. Ixion  
for his telling tales of Juno, is no leſſe tormented in turn-  
ing

ling upon his knees, besought Lysimachus, the king in any wise not to open his secret and counsel unto him; the king demanded the cause thereof, because said he, I know not whether I am able to keep counsel or no. How much it repugneth the nature of man to keep silence, Cicero in his book of Offices doth manifest the same, for were it possible saith he, unto man to ascend the skies, to see the order of the bodies superiours, and to view the beauty of the heavens, it would were the admiration thereof unless he might shew it unto others. And again he saith, there is no such ease unto men, as to have a friend, unto whom a man may speak intoas himself, giving thereby to understand the grief of silence; & that nature loves nothing which is solitary. It may seem that silence one way is not so beneficial, as it is another way most grievous, as is proved by the history of Secundus the Philosopher, who having company with his own mother in the night time, either of them most ignorant of the other, his mother in processe of time having knowledge thereof, for very grief and sorrow due her self. The Philosopher likewise having understood of his mothers death, knowing the cause thereof, knew not what to do, for that he was ashamed of the filthy act one way, and most sorrowfull for the sudden death of his mother another way: to die, to burn, to hang, to drown himself, he thought it too short a torment for so heinous a fact, and knowing his mother being a woman, stayed not nor feared not to kill her self, to ease her sorrowfull heart, he conceived that he being a Philosopher, it stood him upon to find out the painfulllest torment in all the world, to plague himself justly for his grievous offence, he therefore vowed unto God never to speak one word during life, such torment he thought was most painfull unto nature, and thus by silence he consumed away his life. Since therefore silence is such a burning disease, so heavy in the heart of man, so hard to keep in, so dangerous to utter, how worthy are they of commendations, how do they merit fame and praise that can rule their tongues and keep silence? Therefore a noble Senatour of Rome

Rome sometime, brought his eldest son named Papirius unto the Senate house, to hear the counsel pleading, charging him whatsoever he should hear in the house amongst the wise Senators, to keep it in silence: for the order was in Rome, that a young man should say nothing unless he were a Consul, a Tribune, a Censor, or such like Officer, whereby he had authority to speak. This young Papirius on a time being importuned by his mother, and charged on her blessing to tell her the cause and business that the Senators had, so often to come together, the young man being threatened, weighing his fathers charge to avoid words one way, said, since you are so importunate mother, to know the secret of the Senate, you must keep counsell, for I am charged therewith; There is a long debate in the Senate house to agree on this conclusion, whether it be more expedient for one man to have two wives in the City of Rome, or one woman to have two husbands: and most like it is, that it will go on the mens side. Straightways she went into the City, and certified the matrons and women of Rome what the Senators were about to conclude, and appointed certain of them to accompany her the next morning unto the Senate: where when she came, as one dismated, she began to declaim against the purpose and decrees of the Senators, proving what inconvenience might arise for a man to have two wives, laying before them the dissention that should be in that house where two women should be married to one man and what comfort and consolation, it were for a woman to have two husbands: the one to be at home in Rome to see his children brought up, and to see the city defended, when the other should be far from home, at the wars in other countries. The Senators being amazed at her talk not knowing to what it tended, young Papirius demanded licence to speak, which being granted, he declared the cause of her coming, how and after what sort as is before mentioned. The Senators commended much Papirius wit, as well for his obedience to his mother, as for silence toward the Senate, & recompensed his wisdom with

Cleanthes theretofore being desired of a Gentleman, some  
 short wise sentence to instruct his son withall, said: learne  
 only this word to thy son, Sige, that is Silence. That noble  
 and renowned Philosopher Zeno, at what time he had pre-  
 pared a banquet in Athens, to receive the Ambassadors of  
 Antigonus, King of Macedonia, where certain learned Phi-  
 losophers, and eloquent Orators were present: after many  
 large and subtill disputations, and great ostentation of  
 Rhetorick betwixt them had at supper, Zeno being deman-  
 ded of the Ambassadors why he kept silence all that while,  
 answered, that to keep silence is greater knowledge than  
 to speak, for silence said Zeno is most difficult to obtaine,  
 and most hard to keep, and theretofore most rare to be found.  
 A Gentleman in that company then named Agatho, hearing  
 Zeno so commend silence, being no lesse desirous to learn  
 silence, then having learned it to keep it, prepared a great  
 stone and held it in the roose of his mouth three yeare, to a-  
 void idle words and superfluous talk and to learn sober Si-  
 lence, and vertuous taciturnity. Alexander the great, when  
 his mother Olympias did send letters from Macedonia unto  
 India where then he was at wars, wherein were written  
 much concerning the State of Macedonia, and great com-  
 plaints made of Artipater, with divers more secret counsels  
 sealed: he reading this newes, his friend Ephestion, who  
 knew all the secrets of Alexander, looking and reading the  
 letters with the King unto the end, Alexander tooke his  
 signet from his finger after perusing of those letters, and  
 joynd it close to Ephestions mouth, saying: Since in friend-  
 ship you fail not, in silence break not. Thus was silence in  
 Alexander honoured: but of Princes which honored silence,  
 Julius Caesar most esteemed the same: he may justly chalenge  
 for sobriety in drinking, and modesty in talking, the gar-  
 land of praise. Who after long warres with Pompeius the  
 great, sometime his special friend, yea, and who married Ju-  
 lia, Caesars daughter, being overcome in Pharsalia, and en-  
 forced to flie unto Egypt, his treasures, substance, & wealth,  
 being brought unto Caesar in a great chest, Caesar found di-  
 vers

bers sealed letters and great counsels, which he never opened for silence sake, but took them altogether and threw them into the fire, for that all men might learne how much he esteemed silence: this done unto Pompeius at Pharsalia, he said unto his souldiers, that it behoved a Prince to finde out friends, rather then search out foes. The noble Emperour knew well, by reading of Pompeius letters he might be mooved to divers injuries, and by opening of secrets, he might accuse others wrongfully: therefore he had rather purchase by silence friends, then by breaking of counsell enmity. How sure and safe is the reward of silence, histories of Greeke and Latins can well report? Had Calisthenes followed the counsel of his master Aristotle, either merrily, or never to speak unto a Prince, he had never found fault with Alexander, by speaking to anger Alexander, and to harm himself. Had not learned Seneca so reproved the Emperour Nero, the tyrant of Rome, with words, he had not been rewarded with death. If the Poet Nevius had not wittten his mind unto Metellus. If Chius had not been familiar in talk with King Antigonus, they had saved life by silence, where they purchased death by talking. Therefore Phocion that Greeke, whom sugred Demosthenes called the raso of Athens, was alwaies afraid as Plutarchus saith, lest any sudden sillable or foolish word might escape his tongue imprudently. So that silence gaineth life, and words cansteth death, as Miles the ancient Quittan, at what time with Hercules he found fault, for that he was Linus scholler and taught by him in instruments, for words speaking of Linus unto Hercules, he was slain of his own scholler, so that silence unto Princes is most necessary. O noble silence! O rare vertue! O most worthy jewel! thou hurtest no man, thou betrayest no body.

Philippides a noble man of Athens, who for his singular learning, and dexterity of wit King Lismachus made most account of, and was most desirous to please him, most ready to advance him unto honour, willed him to ask what he would and he should have it: Philippides most humbly knee-



ing of his wheel in Hell, than is Sisyphus in rowling of his stone, or Danaes daughters in filling of their empty tubs. The pain of Prometheus in Caucasus, the punishment of Titius is duely appointed and of the Gods, say the Poets, provided truly to those that be braggers and boasters of secrets. I must not in this place forget a worthy history of King Demetrius, Antigonus son, who being sent by his father to Pontus, where Mithridates was King being sworn by his father to keep counsel, of a vision, that he sowed gold in Pontus, and that Mithridates should reap it: was there fore commanded with his army to passe unto the Kingdom of Pontus, and without any word to kill Mithridates: His son Demetrius very sore, for the great friendship which was of late sprung betwixt Mithridates and him, obeying his father went unto Pontus, and commanded his people to stay untill he went to know where Mithridates was, who when he came in place, he wrote with the end of his spear upon the earth in the dust: Flee Mithridates, and straight turning to his soldiers, he spake nothing to him. according to his oath for keeping silence, but wrote a warning to flee; whereby he kept his fathers counsel one way, and maintained faithfull friendship with King Mithridates another way. A young man of Helespont praying much in presence of Guathena a Trumpet in Greece, she demanded of him whether he knew the chief city of Helespont: to the which the young man said, Yeas forsooth: What: said she, me thinketh you know not the name of it, for it is Sigæum, the City of Silence: a just reproof for such vain prayers. Alianus doth write, when the Cranes, from Sicilia take their flight to flee over mount Caucasus, they stop their mouths with stones, to passe with silence the dangers of the Eagles.

CHAP. XVIII.  
Of Age and the praise thereof.



Yen that wise man, would say often  
that age was the Haven of rest,  
for that it was the end of misery,  
the gate of life, and the perfor-  
mance of all pilgrimages. And  
since age is wished of all men,  
what folly is it to hit any man in  
the teeth, with that which he chie-  
fly desireth. Wherefore when

king Archelaus had appointed a great feast for his friends,  
amongst other discoveries then at the table, Euripides decla-  
red the great love which he bare unto Agathon, an old tra-  
gicall Poet. Agesilaus demanding why should an old man  
be so well esteemed of Euripides? he said Though the spring  
time be pleasant, yet the harvest is fertile: though flowers  
and herbs grow green in the spring, yet wax they ripe in  
harvest. The age of man are compared unto the four sea-  
sons of the year. his growing time unto the spring, his lu-  
sty time unto the Summer, his wit time unto the Harvest,  
and his old time unto the Winter, which doth make an  
end of all things. Frederick Emperour of Rome, after he  
had appointed an old man to rule the City of Scadwenna,  
was often moved, that he for his age was not meet to go-  
vern such a City, considering the multitude and number  
of people that were within that City, they thought that a  
young man should better discharge the office: but the wise  
Emperour perceiving how bent and prone were the youth  
of that town, to have a young man to rule over them, an-  
swered them after this sort: I had rather said he, com-  
mit the governance of the City to one old man, then  
the governance of so many young men unto the City.  
Better it is that an old man should rule the City, then  
the City should rule the young men: meaning no  
R otherwise

otherwise then that aged men should onely be admitted to be rulers in Cities, for that there belongeth unto them experience of things, and care of youth. Such was the homage and reverence which was amongst the young Romans, toward the Senators or old men of the City, as both head and leg, did acknowledge the same, in doing duty unto age. They had this confidence in age, that no man might be chosen unto the number of the Senators, before he should be threescore years of age. The like custome had the people of Chalchides, that no man before he were fifty years, should either bear office within their Cities, or be sent Embassadour out of their country. Amongst the Persians, no man could be admitted to be one of the sage rulers, which they called Magi, unlessse perfect age had brought him thereto perforce. Amongst the Indians, their wise men which ruled their country, which were named Gimnosophists, were ancient, for time giveth experience of governance. Amongst the Egyptians the like credit was given unto old men: that youth meeting them in the way, would go out of the way to give place unto age, so that their counsellours which were called prophets were counted men of much time and experience: even so the Babylonians elected their sage Chaldeans: the French men, their ancient wise men called Druydes: In fine, noble Greeks did observe the like order in chusing their rulers and counsellours of aged men, as before spoken. The Lacedemonian youth, were by the law of Licurgus no lesse charged to reverence age, then their own parents.

The Arabians in all places without respect of person, preferred their old men before honour, dignity or fortune. The people called Martesi had this law so to honour age, that the younger might bear no witness against the elder. The reverence said Chylon, that should be shewed unto age, by young men, ought to be such, that they then being young, doing obedience unto age, they might claim the like when they wared old of youth. Agefilaus King of Sparta; being an old man, would often go in the cold weather, very thin in a  
toym

for a cloak, without a coat or doublet, only to shew the way  
 unto young men to be hardy in age, by contemning of gay  
 apparell in youth. Masinissa King of Numidia, being more  
 then threescore years of age, would lively and valiantly, as  
 Cicero saith, without cap on head or shoe on foot, in the cold  
 or frosty weather in the winter, travell and toyl with the  
 souldiers only unto this purpose, that young souldiers  
 should be hardened thereby in their youth, and practise the  
 same for the use of others, when they came to age them-  
 selves. Ihero King of Sicilia, shewed the like example in his  
 old age, being lxxx. years, to train youth and to bring them  
 up so in young years, that they might do the like in their  
 old age. For thus iudged these wise Princes, that all men  
 covet to imitate Princes and Kings in their doings. Gor-  
 gias the philosopher, and master unto Isocrates the Orator,  
 and to divers more nobles of Greece, thought himselfe most  
 happy, that he being a hundred years and seven, was as well  
 in his memory as at any time before, and made so much of  
 age, that being asked why he so delighted in age, he made  
 answer because he found nothing in age for which he might  
 accuse it. So says King Cyrus a little before his death being  
 a very old man, that he never felt himselfe weaker, than  
 when hee was young. The like saying is reported of that  
 learned Sophocles, who being so old, that he was accused of  
 his own children of folly, turned unto the Judges, and said:  
 If I be Sophocles, I am not a foole; if I be a foole, I am not  
 Sophocles; meaning, that in wisemen the senses waxed bet-  
 ter, by use and exercising the same; for we prayse saith Cicero  
 the old man that is somewhat young, and we commend a  
 gain the young man that is somewhat aged. The old is com-  
 mended that hath his wit young and fresh at commendment,  
 and the young is praised, that is sober & sage in his doings.  
 When M. Crassus a noble Captain of Rome, being a very old  
 man took in hand to war against the Parthians a strong  
 and stout people, being by Embassadors warned of his age,  
 and admonished to forsake the wars, he answered stoutly  
 the Embassabour of the Parthians and said: when I come

to Seleucia your City. I will then answer you. Whereupon one of the Embassa dozs, named Ageis, an aged man, stretched forth his hand, and shewed the palm of his hand unto Crassus, saying, Before thou shalt come within the City of Seleucia, bristles shall grow out of this hand. The stoutness of Marcus Crassus was not so much as the magnanimity of Ageis, and yet they both were old men.

What courage was in Scævola, to withstand that firebrand of Rome, Sylla, who after he had urged the Senators to pronounce Marius enemy unto Italy, he being an old aged man, answered Sylla in this sort, Though others be at the commands nents of the Senators, and that thou art so encompassed with souldiers at thy beck; yet neither thou nor all thy souldiers shall ever make Scævola, being an old man, for fear of losing some old blood, pronounce Marius, by whom Rome was preserved, and Italy saved to be enemy unto the City.

The like history we read, that when Julius Cæsar had by force of arms aspired unto the office of a Dictator, and came to the Senate house, where few Senators were together, the Emperoz Cæsar desirous to know the cause of their absence, Confidius, an aged father of Rome, said, that they feared Cæsar and his souldiers. Whereat the Emperoz musing a while, said, Why did not you likewise tarry at home fearing the same? Because (said he) age and time taught me neither to fear Cæsar, nor yet his souldiers. For as Brunsionius saith, there are young minds in old men; for though Milo, the great wrestler in the games of Olympias, waxed old, & wept in spight of his decayed limbs & bruised bones, yet he said his mind flourished and was as young as ever it was before. Solon hath immortal praise in Greece, for his stoutness in his age; for when Pisistratus had taken in hand to rule the people of Athens, and that it was evident enough that tyranny should proceed thereby; Solon in his latter days having great care to his countrey, when that no man durst refuse Pisistratus, came before his dooz in Arms, and called the citizens to withstand Pisistratus; For age (said he) mobeeth

mobeth me to be so valiant and stout that I had rather lose my life, then my country should lose their liberty. What vertue then see we to be in age, what wisdom in time, what courage in old men? The examples of these old men stir and provoke many to imitate their steps, inso much that divers wished to be old when they were yet young, to have that honoꝝ as age then had. Wherefoze king Alexander the great, espying a young man colozing his hairs gray, said, It behoves thee to put thy wits in coloz, and to alter thy mind.

The Lacedemonians, a people that past all nations in honouring age made laws in their Cities, that the aged men should be so honoured and esteemed of the young men, even as the parents were of the children; so that when a stranger came unto Lacedemonia, and saw the obedience of youth towards age, he said: In this country I wish onely to be old, for happy is that man that wareth old in Lacedemonia: and in the great games of Olympia, an old man wanting a place, went up and down to sit some where, but no man received him, but amongst the Lacedemonians, not onely the young men but also the aged gave place unto his gray hairs, and also the Embassadors of Lacedemonia being there present, did reverence him, and took him unto their seat, which when he came in, he spake aloud: O you Athenians, you know what is good, and what is bad for that which you people of Athens, said he, do pꝛofesse in knowledge, the same doth the Lacedemonians put in pꝛactice. Alexander being in his wars with a great army in Persia, and meeting an old man in the way in the cold weather, in ragged and rent cloaths, lighted from his horse, and said unto him, mount up into a pꝛinces saddle, which in Persia is treason for a Persian to do, but in Pacedonia comendable, giving to understand how age is honoured, and old men esteemed in Pacedonia, and how of the contrary wealth and pride is softened in Persia: for where men of experience and aged men are set nought by, there it cannot be, that wisdom beareth rule. How many in the Empire of Rome, ruled the City, and governed the people, of those that



were very aged men? as Fabius Maximus, who was threescore years and two in his last Consulship: Valerius Corvinus, who was six times a Consul in Rome, a very old man, who lived an hundred and odd years: Metellus of like age, called to the like function and administration in the Commonwealth being an old man. What should I speak of Appius Claudius, of Marcus Perpenna, of others other noble Romans, whose age and time was the onely occasion of their advancement unto honour and dignity? What should I recite Arganthonius, who was threescore years before he came unto his Kingdom, and after ruled his Countrey fourscore years unto his great fame, and great commendations of age? To what end shall I repeat Pollio, who lived in great credit with the people unto his last years, a man of worthy praise, of renowned fame, who lived a hundred and thirty years in great authority and dignity? What shall I speak of Epimenides, whom Theompus affirmeth that he lived a hundred and almost threescore years in great rule and estimation. Small were it to the purpose to make mention again of Dandon amongst the Egyptians, which Valerius writeth that he was five hundred years before he died, and yet of great memory and noble fame: Of Nestor, who lived three hundred years, of whom Homer doth make much mention, that from his mouth proceeded sentences sweeter then honey; yea, in his latter days almost his strength was correspondent to the same. What renowned Prince Agamemnon, General of all Greece, wished no more in Phrygia but five such as Nestor was, with whose wisdom and courage, he doubted not but in short time he should be able to subdue Troy.

Sweet are the sayings of old men, perfect are their counsels, sound and sure their governance. How frail and weak is youth? How many Cities are perished by young counsel? How much hurt from time to time have young men devised, practised, and brought to pass? And again of age, how full of experience, knowledge and provision, painful and studious is it unto the grave? As we read of Plato that noble Philosopher

Philosopher, who was busie and carefull for his countrey, writing and making books the very year that he died, being fourscore and two. What shall I say of Socrates who like, wise being fourscore and fourteen, compiled a book called *Panathenaeum*: of Gorgias who being studious and careful to profit his countrey, being a hundred and seven years, was altogether addicted to his books, and to his study. So of Zeno, Pythagoras and Democritus it might be spoken, men of no lesse wit, travell and exercise, than of time and age. For as Cicero saith the government and rule of Common wealths, consisteth not in strength of body, but in the vertue of mind, weighty and grave matters are not governed with the lightnesse of the body, with swiftnesse of the foot, with external qualities but with authority, counsel, and knowledge: for in the one saith he there is rashnesse and wilfulness, in the other gravity and prudence. As Themistocles and Aristides, who though not friends at Athens being both rulers, yet age taught them when they were sent Embassadors for the state of Athens, to become friends to profit their countrey, which youth could never have done. That sage Solon was wont often to brag, how that he daily by reading, learning, and experience, waxed old. Apelles that approved painter and renowned Greek, in his age and last time, would have no man to passe the day idle without drawing of one line. Socrates being an old man, became a scholler to learn musicke and to play upon instruments. Cicero being old himself, became a perfect Greek with study. Cato being aged in his last years went to school to Ennius, to learn the Greek. Terentius Varro was almost sixty years old, before he took a Greek book in hand, and yet proved excellent in the Greek tongue. Clitomachus went from Carthage to Athens after sixty years of age, to hear Carneades the Philosophers lecture. Lucius, as Philostratus doth write, meeting Marcus the old Emperour with a book under his arm going to school, demanded of the Emperour whither he went like a boy with his book in his hand: the aged Emperour answered, I go to Sextus the Philosopher, to learn those things I know not.

net. O God, said Lucius, thou being an old man, goest to school now like a boy, and Alexander the great died at thirty years of age. Alphonfus King of Sicilia, was not ashamed at fifty years old to learn, and to trabel for his knowledge; and lest he should lose the use of the Latin tongue, he occupied himself in translating Titus Livius, though he was a King. I do not hold with age in diuers men, who for want of discretion and wit, was childish again: but of perfect men, in whom age seemed rather a warrant of their doings. For eben as he that playeth much upon instruments, is not to be commended so well, as he that playeth cunningly and artificially: so all men that liue long, are not to be praised so much as he that liueth well. For as apples being green are yet sower, untill by time they wax sweet, so young men without warrant of time, and experience of things are oftentimes to be misliked. If faults be in old men, saith Cicero (as many there be) it is not in age, but in the life and manners of men? Some think age miserable, because either the body is deprived from pleasure, or that it bying, erly imbecillity or weaknesse, or that it is not far from death, or calleth from due administration of Common wealths: these four causes, saith Cicero, make age seem miserable and loathsome. What shall we say then of those that in their old age, have defended their countries, saved their Cities, guided the people, and valiantly triumphed over their enemies, as L. Paulus, Scipio, and Fabius Maximus, men of wonderfull credit in their old years. What may be spoken of Fabricius, Curius, and Cornucanus, aged men of great agility, of famous memory in their latter days? How can Appius Claudius be forgotten, who being both old and blind, resisted the Senators to compound with King Pyrrhus for peace, though they all, and the Consuls of Rome herunto were much inclined. If I should passe from Rome, a place where age was much esteemed, unto Athens, amongst the sage Philosophers: if from Athens to Lacedemontia, where age altogether bare sway and rule: if from thence unto the Ethiopians, and Indians, where all their liues are ruled and

and governed by old men : If from thence to any part of the world, I might be long occupied in reciting the honour and estimation of age.

Herodotus doth write, that the Aethiopians and Indians do live most commonly a hundred and thirty years. The people called Cæit in the Countrey of Aetolia, do live two hundred years naturally ; and as it is by Damastes reported. Licorius, a man of that Countrey, lived thre hundred years. The Kings of Arcadia were wont to live thre hundred years ; the people of Hyperboria lived a thousand years. We read in the old Testament, that Adam our first father lived nine hundred and thirty years and Eve his wife as many ; Seth nine hundred and twelbe years ; Seth his son called Enos, nine hundred and five ; Cainan the son of Enos, nine hundred and ten ; Mahalalel the son of Cainan, eight hundred fourscore and fifteen ; so Enoch the son of Jared, lived nine hundred threescore and five years ; Enoch his son, named Methuselah, lived nine hundred threescore and nine years ; with divers of the first Age, I mean till Noah's time, who began the second world after the flood, who lived as we read, nine hundred and five ; his son Sem six hundred years, and so lineally from father to son. as from Sem to Arphaxad, from Arphaxad to Sala, from Sala to Heber, the least lived above thre hundred years. This I thought for better credit, and greater proof of old age. to draw out of the Old Testament, that other prophane authorities might be beleaved ; as Tithonius, whom the Poets fain that he was so old, that he desired to become a Grasshopper. But because age hath no pleasure in the world, frequenteth no banquets, abhorreth lust, loveth no wantonness, which saith Plato, is the on'y bait that deceives young men : so much the happier age is, that age doth loath that in time, which young men neither with knowledg, with wisdom, nor yet with counsel can avoid.

What harm hath happened from time to time by young men over whom lust so ruled, that there followed everuion of Commonwealths, treason to Princes, Friends betrayed,  
S
countreys

countrys overthrowen, and Kingdoms vanquished, throughout the world. Therefore Cicero saith, in his book entitled *De Senectute*, at what time he was in the City of Tarentum, being a young man, with Fabius Maximus, that he carried one lesson from Tarentum unto the youth of Rome, where Architas the Tarentine said, that Nature bestowed nothing upon man so hurtfull to himself, nor so dangerous to his Countrey, as lust or pleasure: For when C. Fabricius was sent as an Embassadour from Rome to Pyrrhus King of Epyre, being then the Governour of the City of Tarentum, a certain man, named Cineas, a Thessalian by birth, being in disputation with Fabricius about pleasure, affirmed, that hee heard a Philosopher of Athens affirm; that all which we do is to be referred to pleasure; which when M. Curius, and Titus Coruncanus heard, they desired Cineas to perswade King Pyrrhus to yield to pleasure, and make the Samnites believe that pleasure ought to be esteemed: Whereby they knew, that if King Pyrrhus or the Samnites (being then great enemies to the Romans) were addicted to lust or pleasure, that then soon they might be subdued and destroyed.

There is nothing that more hindzeth magnanimity, or resisteth vertuous enterprizes, then pleasure, as in the Treatise of pleasure it shall more at large appear. Why then how happy is old age, to despise and condemn that which youth by no means can avoid, yea, to loath and abhor that which is most hurtfull to it self? For Cecellius contemned Caesar with all his force, saying to the Emperour, that two things made him nothing to esteem the power of the Emperour, Age, and Wisdom.

By reason of Age and Wisdom Calpurnius feared not at all the threatnings of C. Carbo, being then Consul at Rome; who though he said, he had many friends at commandment, yet Calpurnius answered and said, That he had likewise many years that could not fear his friends. Therefore a wise man sometime wept, for that man dieth within few

few years, and having but little experience, in his old age, he is then deprived thereof. For the Crow libeth thysse so long as the man doth; the Hart libeth four times so long as the Crow; the Raven thysse so long as the Hart, and the Phoenix nine times longer then the Raven. And thus Birds do live longer time then man doth, in whom there is no understanding of their years: But man unto whom reason is joynd, befoze he commeth to any ground of experience, when he beginneth to have knowledze in things, he dieth, and thus endeth he his toyling Pilgrimage and travel in fewer years then divers beasts oz birds do.

## CHAP. XIX.

Of the manners of sundry People under sundry Princes,  
and of their strange life.

**T**he sundry fashions, and variety of manners, the strange life of people every where thorough the world dispersed, are so charactered and set forth amongst the writers, that in shewing the same, by naming the Countrey and the people thereof orderly, their customes, their manners, their kind of living, being worthy of obseruation, I thought briefly to touch and to note every countrey in their due order of living, and to begin with the Egyptians, a people most ancient, and so expert in all sciences, that Macrobius the writer calleth the Countrey of Egypt the Nurse and Mother of all Arts: For all the learned Greeks have had their beginning from Egypt, even as Rome had from Græce. This people observe their days by account of hours, from midnight to midnight: They honour the Sun and Moon for their Gods, for they name the Sun Osiris, and the Moon Isis. Their feeding was of fish boyled in the heat of the sun, with herbs, and with certain fowls of the aire: They lived a thousand years, but it is to be understood, that they number their years by the Moon: the men did bear burthens upon their heads, and the women upon their breasts



and shoulders; the men made water sitting, the women standing. The Crocodile is that beast which they most do adore, that being dead they bury him; a Sow is that beast which they most detest, so that if any part of their clothes touched a sow, they straight did pull off their clothes, and wash them over. They were black people, most commonly slender, and very haſtie. Curius calleth them ſeditious, vain, very ſubtile in invention of things, and much given to wine.

The Aethiopians are a people that live without Lawes and reaſon ſervants and ſlaves to all men, ſelling their children to merchants for corn, their hair long with knots, and curled. The Indians were a people of too much liberty, as Herodotus ſaith, the women accompanying them in open ſight: Neither ſowe they, nor build, neither kill they any living beaſt, but ſed on barley bread and herbs; they hang at their ears ſmall pearls, and they deck their arms, wrists and necks with gold: The Kings of India are much honoured, when they come abroad, their ways are ſet and decked with freſh flowers, and men in arms following their Chariots made of Margarite ſtones, and men meeting them with frankincenſe: And when their King goeth to bed, their harlots attend him with ſongs and mirth, making their prayers unto their Gods of darkneſſe, for the good riſing of their King. Again, the children kill their parents when they were old; the maids and young damoſels of India are brought abroad amongſt the young men, to choſe them their husbands: When any man dieth, his wife will deſs her ſelf moſt bravely for the funeral, and there they are both buried together. Hercules is much honoured in that country, and the River Ganges.

The Scythians are pale and white for the coldneſſe of the air, and full of courage: Amongſt theſe people all things are almoſt in common, ſaving no man will have his ſword and his cup common; their wives they weigh not, but are common one with another. For drunkenneſſe they paſſ all nations; for in their ſolemn banquets, there may no man drink

drink of that appointed cup, which is carried abroad to  
 banquets, unlesse he had slain one or other; for it was ac-  
 counted amongst the Scythians no honesty for a man to  
 live unlesse he had killed one or other. They have no cities  
 nor towns, as Egypt, which was full of them (for it is writ-  
 ten, that when Amasis reigned a King in Egypt, there  
 were twenty thousand cities numbred within the countrey  
 of Egypt.) but Scythia is a most barren and rude countrey,  
 the people whereof live and feed beastly; a countrey most  
 cold, for that no wood groweth in the countrey; no religio-  
 n, no temples for their Gods, but to Mars onely: their chief  
 weapons are bows and arrows, When the King dieth in  
 Scythia fifty men, and fifty of his best horses must bear him  
 company, and be slain, for that they su gether shall go one  
 way. The Parthians are a people most thirsty, saith Pliny,  
 for the more they drink, the more thirsty they are, their chief  
 glory they seek is by drinking, and are given so much to sur-  
 feits and drunkennels that their breath for their inordinate  
 drinking doth stink, and was so strong, that no man can a-  
 bide them: their King likewise is so much benozed of them;  
 that when he cometh in place, they ever kneel and kisse  
 his foot: He hath many Queens, with whom the King must  
 lie one after another: The King hath about his Chariot  
 ten thousand souldiers, with silver spears in their hands,  
 and the end of their spears all gold; they honour their King,  
 with the Sun, the Moon, the fire, the water, the wind, and  
 the years, to these they sacrifice, and honour them as their  
 Gods; to lie is most horrible with the Parthians, inso-  
 much that they instruct their young children onely to avoid lies,  
 and to learn to speak truth, Of all men they hate ingrateful  
 men; they judge it most dishonest to speak any thing filthy,  
 and loath chiefly that which is shamefull, either in talk or  
 in doing, inso- much that they will not spit, or make water,  
 but in a place where either a fount, or a river, or some other  
 water is; Riding, dancing and tennis they exercise most.

The people of Arabia are long haired, with shaven  
 beards, save that they spare the upper lips unshaven; their

women are common for all men at all times to meddle with leading a stasse at the doo in token unto one another, that she is with one already, and to let understand that he must carry untill that man go out. In Arabia, it is not thought amisse for any one to lie with his mother, and if any that is not kin, take that in hand, it is adultery: they worship as their Gods, Urania and Dionisius. They are like unto the Babylonians, people of most corrupt life, and most given unto filthy pleasure, insomuch that their daughters and their wives are hired unto every man, walking in the streets, going unto the temples, meeting and offering themselves unto any stranger. With the Arabians and Babylonians, we may well compare the Lesbians and the Sybarites, people passing in that wickednesse, given to nothing but to sleep and venery, insomuch that they weary themselves with all kind of pleasures, and the excesse of their banquets, and the bhabery of their women was such that made all the beholders to muse, and wonder at their excesse, as well in cloathing as in feeding, wherein they took glozy: they expelled all sound and noise that might trouble their sleep. So filthy were these nations, that hand, foot, head and all parts of the body were naturally given to pollute themselves with venery.

The Arcadians are people of such antiquity that (as they suppose) they are before the Moon, of this they brag most: they worship Pan as their God, this people never triumphed over their enemies, nor kept wars with any nations, but oftentimes served under other princes. These Arcadians, were like to the people called Averní, for their brags of their antiquity, for even as the Arcadians brag of the moon, so the Averní boasted of their pedigree and stock, who were the ancient Trojans, wherefore they would be called brethren unto the stout and ancient Romans. The Boetians are the rudest people in the world, so that the Athenians call them as Plutarch reporteth, bold bafards and blocks, for their grosse understanding.

The Bactrians are most puissant and warlike souldiers, detesting much the excesse of the Persians, but are of such grosse sense notwithstanding, that they give and bestow their old men, and also sick men unto dogs to be deuoured, which dogs for the purpose they nourish and bring up in their country. The Agrigentines, a people giuen unto such buildings and banquetting, that Plato the Philoso- said: the Agrigentines builded as though they should liue for euer, and banquetted as though they should die daily. The manners of the Assyrians were to bring their sick friends abroad unto the high ways, to seek, to ask, and to know remedies for their sicknesse of all kind of men that passe by: and if by chance without remedy the sick should die, they should bear him home and bury him solemnly, appointing ober the corpes with honey and wax. This people did wear for their weapons, daggers and targets, and clubs: they did worship Adad for their God, and Adargatin for their Goddess. The people of Crete were most expert sea men, and well practised in wars, abstaining not onely from flesh but also from sodden meat: their chief infamy was in venery masculin, otherwise for their manners of liuing, much like unto the noble Lacedemonians, which for their modesty in feeding and contempt of wealth, for their wisdom and study in warfares passed all nations, for a token thereof they printed in their Targets, the Græke letter L, named Lambda; they brought up their youth, as Lycurgus that ancient law-setter taught them, in all kind of study, pain, and labour, with hunger, thirst, cold, and heat, whereby they might be able to suffer any chance happened, or insurge offered: then were they again brought up in wrestling, leaping, running, swimming, riding, and such other qualities as might profit their country in time of service, for their nature was either to win and conquer, or else to die and yeeld. Learning and science they little esteemed, insomuch that Athens and Sparta could never agree, for that the one was addid to serbe Minerva or rather the muses, the other giuen unto Mars.

Lycurgus

Lycurgus made a law in Sparta, that no man might accompany with his own wife, but with shamefastnesse of that filthy act. The candles might not be lighted in that house where the man was, when that he would go unto his wife. When the King would go unto wars, befoze he should go unto the field to encounter with the enemies, he offered two solemn sacrifices: the one unto Minerva, other, wise named Bellona, to kindle flames of stoutnesse in his souldiers manfully to fight, the other to the Muses to moderate th:ir doings in victory as might be commendable and praise worthy therein: they passed all men in patience: for as befoze they brought up their children in such hardinesse, that their parents would have them whipt, scourged, and wounded into the flesh to harden them in their young years. They suffered theft to be unpunished, for that the exercise thereof doth represent a kind of boldnesse in wars.

The nature of the Lydians was to delight in superstitious divinations, in invention of plaies and in theft. As for the art of dicing, and playing others kinds of games upon tables, the Lydians first invented the same. They also were much enamored by luxurious life, and filthy venery, which they neither spared day nor night. Pliny writeth of a certain Nation called Esseni, which abstained from all kind of pleasure, insomuch, that they never accompany with women, never eat flesh, nor drink wine; and thus by custome of fasting they became naturally chaste: For custome and use (saith Aristotle) is another nature. In that countrey no man possesseth anything of his own, all things are indifferent between them, and they live as companions one with another; for in these their vertues they excel all men in vehement and most ardent love towards God. Thus vertue most diligent with great care and study was weighed, their Neighbours wonderfully beloved and made of, so that by this their precept of life, they have great fame and commendations. They have few Cities, and as few Towns, and for that they take the earth as a common Mother, they have

have all one respect unto all kind of men. The Getaes have no division of lands, no limits of ground, nor any partitions of their goods: they drink blood mingled with milk, they eat no flesh, and they rejoyce much when their friends die, even as the people called Traces in Thracia do, when any is born into the world, they mourn and lament with weeping eyes, that the little child then born, should know the misery and state of this wretched world: and when any of their friends are dead, they rejoyce and be glad with melody and all kind of mirth, so that he hath past this toiling life. The Thracians, people of great antiquity, were famous warriors, bragging much that Mars the God of war was born in their country, much addicted unto drunkenness, selling their children in the market, and their maids and daughters are common to lie with every man: they judge and count it most commendation to live onely by spoil, theft and wars, they brag if any have a wound, and think it a fame unto the person. And of the contrary, if they have no mark in the forehead, no wound in the body, they will judge those idle men and cowards; the common people worship Mars and Diana for their Gods: their king onely doth worship Mercury, by whom the king useth to swear.

Phli are people of so great folly, that when the Southern wind bloweth so long and strong that their lands perish, their waters dry, then they arm themselves with common counsel to fight against the wind, even like to the people of Celta, who use to draw their swords & shake their spears at the waves of the seas, to revenge the injuries and wrongs done by the seas to them. The Withinians were men of like folly, for they would ascend and climb up to the top of high mountains either to thank Jupiter for his furtherance towards them, or else to curse Jupiter for his crueltie towards them. So the Pigmies being soe troubled and molested with Cranes, did ride on Rams and Goats backs, with their bows and arrows, a whole band together, in the spring time towards the sea-banks to break their eggs, to

L

destroy



destroy their nests, and to fight with the Cranes, every third moneth they take this journey in hand, else would the Cranes destroy them, for that they are little dwarfs of a cubit long, their houses are made of dirt and feathers most like unto birds nests, but that they say they are somewhat larger and bigger.

I know not to what purpose I do recite these countries, sith the more I write, the more I have to write. What should I recite the people that eat the flesh of Lions and Panthers, called Agriophagi, or recite those that eat lice in Scythia, called Budini, or them that eat Serpents, called Ophiophagi, or those that feed on mens bodies called Anthropophagi; yea, or those that eat their own parents as the Carpians did. Unto what purpose should I name the Afromians, a people in India without mouths, who onely live with the air that commeth unto their noses, where they receive breath: they can neither eat nor drink, as Plinius saith in his seventh book, they live the longer with the sweet smell and odours of flowers? Unto what end likewise should I speak of those blind Andabates that fight without eyes, or of those great eared people the Fanestit, whose ears shadowed and covered their whole body, or of the Monopods, which in like manner shadow their whole body with one foot, or of the Arimaspians people in Scythia having but one eye in the midst of their forehead, like the great Cirlop Polipheumus, which Ulysses destroyed; yea, of millions more, whose deformity to depict, whose ugliness to write, were too much charge to the writer, and too much tediousnesse to the reader.

I might speak of people in some part of India, who live two hundred years and more, whose hair upon their heads in their young age is white, and in their old age black, called Pandoræ. I might likewise recite a people in Libya, whose horses may not be guided nor governed with bridles, be the bits never so strong; but with rods most gently are they tamed, be the rods never so weak. Herodorus, a famous Greek writer, is not ashamed to shew how the woman  
Sclenecida

Selenetida, brought forth eggs, whence men were bozrn of such height, length and stature, that I am partly abashed to allow his authority therein. Again, the people called Sorbota of Aethiops, are said to be eight cubits long. Why should I speak of the Troglodites, who live in caves of the ground, feeding on Serpents, being people of wonderfull swiftnesse, and out-run any horse in Aethiops, and cannot speak, but hiss? Why should I speak of the Passagetes, of the people Sasomones: I will (according to promise) omit the prolixity thereof, touching all countreys by the way, as some of the chief; as of Egypt with bzags and vaunts of their antiquity: Of the Ethiopians and the people of Caria, with their simplicity and slavery; so the Carthaginians were false and deceitfull: the Babylonians wicked and corrupted: the Persians drunkards and gluttons: the Scythians wary and trusty: so was the crueltie of the Caspians: the filthinesse of the Lesbians: the drunkennesse of the Scythians: the fornication of the Corinthians: the rudenesse of the Boetians: the ignorance of the Cymmerians: the brastlinesse of the Sibarites: the hardinesse of the Lacedaemonians: the delicacy of the Athenians, and the pride and gloze of the Romans. Thus we read that the Spaniards be the greatest travellers, and the greatest dispirers: the Italian, proud and desirous to revenge: the Frenchman politick and rash: the German a warrior: the Saxon a dissembler: the Swedean a light talkative person: the Brittain a baste body: the Cimbric seditious and fierce: the Bohemian ungentle and desirous of news: the Wandal a mutable wzangler: the Barbarian a scouter and a scoffer.

These qualities are incident to the aforesaid nations by nature. But because in this place it were somewhat to the purpose, to declare the gloze and state of Rome; which of all the world was esteemed and feared, and so; that Rome had more enemies then all the whole world beside, to shew briefly how they flourished how their fame spread, and their gloze grew. I think it not expedient to meddle with the

antiquity thereof in the time of Janus and Cameses, but to touch upon their same by managing of wars, in the time of Romulus, who being begotten of Mars and Rhea a Vestal virgin, was the first builder of the city, and also king there, of this king Romulus warred on the Sabins after he had elected a hundred Senators, to discern and judge the causes of the City, to defend Justice, and practice the same, and to punish vice and wrongs, according to the law of Placido, who willed every Common-wealth to be governed with reward unto the vertuous, and punishment to the vicious. Again, he appointed certain souldiers, unto the number of one M. to be in a readinesse alwayes to defend the City. After Romulus succeeded Numa Pompilius the second king, a man very religious and pittifull: he in his time made laws to obserbe rites, sacrifices, and ceremonies, to worship their Gods: he made Bishops and Priests, he appointed the Vestal virgins, and all that belong thereto. Thirdly came Tullius Hostilius to be king in Rome, whose felicity was one: to teach the youth of Rome the discipline of warfare, and stirred them wonderfully to exercise and practice the same. Then fourthly succeeded An. Marcius, with the like industry and care of the further and surer State of the City, in raising the high walls of Rome, and raising a bridge upon the river Tyber, in amending and beautifying all the streets of Rome. The fifth king was Tarquinius Priscus, who though he was a stranger born at Corinth, yet he increased the policy of the Romans with the wisdom of Greece, he triumphed over the people of Etrusk, and enlarged the same of Rome much more then it was: to this came next Servius Tullius who was the sixth and Tarquinius Superbus the seventh and last king of Rome, who for his misgovernment and lust in the City against the chaste matrons, for the pride and infringement of the liberty, having withall ravished Lucretia, Collatinus wife, was at length after long rule and government banished Rome.

The first alteration and change of State was then after these seven kings governed Rome, two hundred years and a half

half, which was the first infancy of Rome. When Collatinus and Brutus, after these Kings were exiled in reward of restoring liberty and for honest life, were the first Consuls in Rome: they I say altered the government of the City, from a Monarchy, to a kind of government called Aristocracy, which continued in Rome from the time of Brutus and Collatinus, untill the time of Appius Claudius, and Quintus Fulvius, which was two hundred years. In this season, during this two hundred years, was Rome most assailed of all kind of enemies, stirred unto wars of all nations, for the space of two hundred years and a half. When Appius Claudius forgetting the law which he himself made in Rome against fornication, forgetting the ravishment of Lucretia, and the banishment of Tarquinius, for breaking of the same, against all right and reason willingly and wilfully ravished Virginia, the daughter of Virginius, and after that her own father slew her in the open sight of Rome, the cause being known unto all the City, the people were straight in arms to revenge the wrongs and injuries against the laws. Even as the Kings before named were exiled and banished Rome for the ravishment of Lucretia: so now the ten Commissioners, called Decem. viri, were likewise excluded and rejected for the ravishment of Virginia.

# CHAP. XX.

Of the strange Natures of Waters, Earth, and Fire.



Divers learned Histories we read, especially in Pliny of the wonders of waters; and of the secret and unknown nature of fire, wherein, for the rare sight thereof, are noted things to be marvelled at. There is a water in the countrey of Campania where if any mankind will enter therein, it is written that he shall incontinent be bereft of his senses. And if any woman-kind happen to go into that water, she shall always afterward be barren. In the same countrey of Campania, there

is a lake called Avernus, where all flying fowls of the air that fly over that lake, fall presently therein and die. A well there is in Caria, called Salmaris, whose water if any man drink thereof, he becommeth chaste, and never desireth the company of a woman. The River Mæander doth breed such a kind of stone, that being put close to a mans heart, it doth straight make him mad.

There are two rivers in Boetia, the one named Helas, whose water causeth straight any beast that drinketh thereof, if it be white, to alter colour to black; the other Cephissus, which doth change the black beast to a white beast by drinking of the water. Again, there is in India a standing water, where nothing may swim, beast, bird, man, or any living creature: but they all sink; this water is called Solia. In Africa on the contrary part, there is the water named Apustidamus, where nothing, be it never so heavy or unapt to swim, but will swim upon the water; Lead, or any heavy mettall doth swim in that lake, as it is in the well of Phinitia in Sicilia. Infinite waters should I recite, if I in this would be tedious, in repeating their names, whose strange natures, whose secret and hidden operation, whose force and vertue were such as healed others diseases: As in the Isle of Avaria, there was a water that healed the collick and the Stone. By Rome there was also a water called Albula, that healed green wounds. In Cilicia the river called Cydnus was a present remedy to any swelling of the legs. Not far from Neapolis there was a well, whose water healed any sickness of the eyes. The lake Amphion taketh all scurfs and sores from the body of any man. What should I declare the natures of the four famous Rivers that issue out of Paradise; the one is named Euphrates, which the Babylonians and Mesopotamians have just occasion to commend; the second is called Ganges, which the Indians have great cause to praise; the third called Nilus, which the countrey of Egypt can best speak of; and the fourth is called Tigris, which the Assyrians have most commoditie by.

Here might I be long occupied, if I should orderly but touch the natures of all waters. So the alteration of the Seas, and the wonders thereof appear, as ebbing and flowing, as saltnesse and sweetnesse, and all things incident by nature to the seas, which were it not that men see it daily, and observe the same hourly, and mark things therein continually, more wonders would appear by the seas, then almost reason might be alledged for. God (as the Prophet saith) is wonderfull in all his works. So the five golden Rivers which learned and ancient writers affirm, that the sands thereof are all glittering gems of gold, as Tagus in Spain, Permus in Lydia, Pactolus in Asia, Dodanus in India, and Arimapsus in Scythia: These are no lesse famous throught their golden sands, which their rowling waves bring to land in these aforesaid countreys, then Pactolus in Boeotia, where the Golden age were hangured, or Falmois in Phrygia, where Venus was conceived by Anchises. To equat the number of these five last and pleasant Rivers, there are five as horrible to nature, as fatyr, in Arcadia, whose property is to kill any that will touch it, and therefore feigned of the Poets to be consecrated to Pluto, for there is nothing so hard but this water will consume, so cold is the water thereof: Again, the River Phlegeton is contrary to this, for the one is not so cold, but the other is as hot, and therefore called Phlegeton, which is in English, fiery or smooke, for the Poets feign likewise, that it burneth out in flames of fire: Lethe, and Acheron, two Rivers, the one in Affrica, the other in Epive, the one called the river of forgetfulness, the other the river of sadnesse: The fifth called Cocytus, a place where mourning never ceaseth. These five rivers for their horror and terror that proceeded from them, for the strange and wonderfull effects thereof, are called internal lakes, consecrated and attributed to King Pluto, which Virgil at large describeth. Others wells, for the strangenesse of the waters, and for the pleasantnesse thereof, were sacrificed to the Gods, as Cissus, a well where the Purges of Bacchus men so wash him, was therefore



therefoze consecrated to Bacchus; so Delas to Pallas, Aganippe to the Muses, and so forth, not molesting the Reader farther with names of Water, I mean now briefly to touch the strange nature of the Earth.

Pliny affirmeth, that there was never man sick in Lycris, nor in Croton, neither any Earthquake ever heard in Licia. By Rome, in the field called Gabienfis, a certain plat of ground, almost two hundred Acres, would tremble and quake as men rode upon it. There are two hills of strange natures by the River called Indus, the nature of the one is to draw any Iron to it, insomuch, as Pliny saith, that if nails be in any shoes, the ground of that place draweth the sole off. There is a piece of ground in the City Characena, in the countrey of Taurica, where if any come wounded, he shall be straighe healed: And if any enter under divers places, as in a place called Virpinis, where the temple of Mephis is builded; or in Asia, by Theropolis, they shall incontinently die. Again, there are places by the vertus of ground in that place, that men may prophesse. Divers times we read that one piece of ground devoured another, as the hill Ciborus, and the city hard by, called Carites, were choaked up of the earth. Whegium a great mountain in Aethiopia, and Sipilis a high hill in Pagnesta, with the cities named Tantalus and Galatus.

There is a great Rock by the City Harpasa in Asia, which may be moved easily with one finger, and yet if a man put all his strength thereunto, it will not stir. I need not speak of mount Aetna in Sicilia, of Lypara in Aeolia, of Chymera in Lycia, of Vesuvius and Aenocauma, five fiery mountains, which day and night burn so terribly, that the flame thereof never resteth. If any man will see more of these marvellous and wonderfull effects of Elements, let him read the second book of Plini, where he shall have abundance of the like examples. Where he shall see that in some places it never rained, as in Paphos upon the temple of Venus; in Beza, a town in Phrygia, upon the temple of Minerva, and in divers places else, which is the nature of the

the ground. About Babylon a field burneth day and night. In Ethiopia certain fields about mount Hesperus, shine all night like stars.

As for Earthquakes and wonders that thereby happen. I will not speak, but those strange grounds that never alter from such effects before mentioned, before the mountains, the stones, the herbs, the trees, and all other things are marvellous and strange, as Pliny in other places hath written. And as for fire it is too great a wonder that the whole world is not burned thereby, with the Sun, the stars, the Elementary fire, exceed all miracles, if God had not intervened in keeping the same from damage, and sent to man: yea, appointed that the heat of the Sun should not kindle straws, stubbles, trees, and such like, where the heat thereof (as we daily see) burneth stones, lead, and harder substances: with especially that fire is in all places, and is able to kindle all things, inasmuch that the water Thracian burneth out in flames, which is unnatural and strange that fire kindles in water, and likewise in Cagnatia a City of Salernin, there is a stone, which if any wood touch it will kindle fire.

In the Well called Nympheus, there is a stone likewise whence come flames of fire, the stone itself burneth in the water. A greater wonder it is, that the fire should be kindled by water, and extinguished by wind. Fire flashed about the head of Servius Tullius, being then a boy in sleep, which did prognosticate that he should be King of the Romans. Fire shined about the head of L. Marcius in Spain, when he encouraged his soldiers to revenge manfully the deaths of those noble and famous Romans, named Sipiens. The marvellous effects of fire are most wonderful and most strange.

Of the World, and of the soul of Man, with diuers and sundry  
 opinions of the Philosophers about the same, **CHAP. XXI.**



**A**mongst diuers Philosophers and learned men, grew a great controuersie of the beginning of the world, some of the best affirming that it had no beginning, nor can haue end, as Aristotle and Plato, applying incorruption, and perpetual revolution to the same. Some with Epicurus thought the world should be consumed: Of this opinion was Empedocles and Heraclitus. Some on the other side did judge with Pythagoras, that so much of the world should be destroyed as was of his own nature. Thales said there was but one world, agreeing with Empedocles. Democritus affirmeth infinite worlds, and Menelaus the philosopher conceived worlds to be innumerable. It was both these federal opinions concerning the making, the beginning, the ending, and the numbers of the world. What child is there of this age, but smileth at their folly, reasoning largely one against another, in applying the cause and the effect of things to their own inventions? And as they haue judged diuersly of the world, concerning the name and nature thereof, so were they as far off from the true understanding of the Creation of man. Some greatly thought, that mankind had no beginning. Some judged that it had a beginning by the superior beasts. And for the antiquity of mankind, some Iudge Egypt to be the first people, some Scythia, some Thracia, some this countrey, and some that countrey, with such phantastical inventions, as may well appear to the most ignorant an error. And alas, how simple are they in finding out the substance of the soul, what it should be, where it should be, and how what it should be? Some say that there is no soul, but a natural moving, as Crates the Theban: Some Iudge the

the soul to be nothing else but fire or heat, between the undivisible parts: others thought it an air received into the mouth, tempered in the heart, boyled in the lights, and dispersed through the body. Of this opinion was Anaxagoras and also Anaximenes. Hippasus judged the soul of man to be water. Thales and Cleodorus, affirmed it to be earth. Empedocles is of opinion that it is hot blood about the heart so that they vary in sundry opinions, attributing the cause thereof either to the fire, or else to water, either to the earth, or to the air, and some unto the complexion of the four elements: others of the earth and fire: others of water and fire: some again reason that the substance of the soul is of fire and of the air. And thus of approved philosophers, they show themselves simple innocents.

How ignorant were they in defining the soul of man: so far disagreeing one with another, that Zenoocrates thinketh again the soul to be but a number that moveth it self, which all the Egyptians consented to. Aristotle himself the Prince of all Philosophers, and his master Plato, shewed in this their shifting reason, which both agree that the soul is a substance which moveth it self. Some so rude and so far from perfection in this point, that they thought the heart to be the soul: some the brain. How ridiculous and foolish seemeth their assertion to this age concerning the soul, and as childishly they dispute and reason again about the placing of the same, where and in what place of the body the soul resteth. For Democritus judgeth his seat to be in the head: Parmenides in the breast: Hierophilus in the pentericles of the brain: Strato doth think that the soul was in the space between the eye brows: yea some were so foolish, to judge it to be in the ear, as Xerxes King of Persia did: Epicurus in all the breast: Diogenes supposed it to be in a hollow vein of the heart: Empedocles in the blood: Plato, Aristotle and others that were the best and truest Philosophers, judged the soul to be indifferent in all parts of the body: Some of the wisest supposed, that every pease and parcel of the body had his proper soul. In this therefore

they were much deteſted, in ſeeking a proper ſeat for the ſoul: When as beſore they erred chaſtely, and liſt not ſtudy about the eſſence and ſubſtance of the ſoul, ſo now were they moſt ſimply begotled in playing the ſoul as you have heard: ſo ſayd our ſage H. ſomewhat in a ſilly way.

And now after I have opened their ſeveral opinions concerning what the ſoul is, and where the ſoul is, you ſhall here likewiſe hear, whither the ſoul ſhall go after death, according to the Philoſophers, which as bitter ſay have and diſagree in this, as you beſore heard with the other ſty of opinions concerning the ſubſtance, and the place: And firſt to begin with Democritus, who judgeth the ſoul to be mortal; and that it ſhall periſh with the body: To this agree Epicurus and Pliny. Pythagoras judged that the ſoul is immortal, and when the body dieth it ſeeth to his kinne: Aristotle is of opinion, that ſome partes of the ſoul which have corporall ſeats, muſt dye with the body, but that the underſtanding of the ſoul, which is no inſtrument of the body, is perpetual. The people called Pyndas were of this judgement, that ſouls ſhould not deſcend to hell, but ſhould paſſe to another world, as the Philoſophers called Elys, which ſuppoſe that the ſouls of the dead ſit in great ſeſſity beyond the Ocean ſeas. The Egyptians judged with Pythagoras that the ſouls of men ſhould paſſe from one place to another, and then to enter into another man again. The Stoicks are of that opinion, that the ſoul forſaketh the body in ſuch ſort, that the ſoul which is created in this life, and advanced by no vertue, dyeth together with the body; but they judge it, if it be adorned with noble and herolical vertues, that it is then accompanied with everlaſting natures. Divers of the Pagans hold that the ſoul is immortal; but yet they ſuppoſe that reaſonable ſouls enter into unreasonable bodies, as into plants or trees for a certain ſpace: and ſo ſay ſome ſchollers.

There were again ſome ſtrivolous Philoſophers, as Euripides and Archelais, which ſay, that men firſt grew out of the earth in manner of herbs, like to the fables of Poets, who ſay that men grew of the ſowen ſeed of Serpents.

Some

Some again very childishly affirm, that there be nine degrees of punishment, or rather nine mansions in Hell, appointed and prepared for the soul. The first seat is appointed for young infants; the second for Idiots and fools (I fear that place will be well filled; ) the third for them that kill themselves; the fourth for them that be tormented with love; the fifth for those that were found guilty before Judges; the sixth appointed for strong men and champions; the seventh is a place where the souls be purged; the eighth seat is where the souls being purged do rest; the ninth and last is the pleasant field Elisum. And to join these Legends of Lies of old women, with frivolous fictions of Poets, they likewise affirm the like folly of fiery Phlegeton, of frosty Cocytus, of the water of Styx, of the foud Lethes, and of Acheron, with other such, whence all Paganical rites, and such foolish observations first grew. I mean of fables of Poets, and not by the reading of the Holy Scriptures. O blind hairs in seeking that which they could never find! And as they could prove and say that the body came out of the earth, the moisture out of the water, the breath of man by the air, and the heat of man by the fire; so could they not know the worker thereof, how wit and wisdom came from God, how all things were made by him of nothing. This knew they not, not that they wanted learning, but that they wanted the knowledge of true Divinity. They could appoint planets in their several places, in their due seats and just mansions, as Jupiter in the liver, Saturn in the spleen, Mars in blood, Sol in the heart, the Moon in the stomach, and Venus in the reins; but they could not agree in appointing a place for the soul. They could likewise appoint seats for the bodies superior in man, as the Ram in the head, the Bull in the neck, and the Crab, in the breast, the Lion in the heart, and the Fish in the foot, and so others; but they could in no wise find a seat for the soul. Truly is it said, that God revealeth wisdom unto Babes, and hideth the same from the Sages of the world. Hence groweth the beginning of all Heresies, according



to the proverb, *The greatest Philosophers, the greatest Heresicks: Hereby I say grew almost the invention of Philosophy, coequal unto the verity of the Gospel: and therefore Paul the Apostle cryeth upon all men to take heed of flattering Philosophers. If in this place I should shew their opinions concerning our God and Creator, I should seem tedious: For Diagoras and Theodorus affirm, that there is no God; Epicurus judged that there is a God, but that he had no care over earthly things. Thales said, that God was a mind which made all things of water. Cleanthes supposed God to be the air onely. Alcimeon judged the Sun the Moon, and the Stars to be onely God. Parmenides maketh God to be a continuall circle of light, which is called Stephanen. Crisippus nameth God a divine necessity. Anaxagoras supposed God to be an infinite mind, moveable of it self, so doth Pythagoras likewise judge: yea Aristotle imagined God to be a proper nature, as the world, of the heat of the heavens, of the divinity of the mind, which either of these thre he nameth God; and so infinite are they, that so simply conceive the majesty of the Godhead, that far worse had they seemed unto us by silence therein, then by uttering such fond fantastical opinions, wherein their too much folly and errour is to all more evident.*

## CHAP. XXII.

Of worshipping of Gods, and religion of Gentiles.



*Numa Pompilius, the second King of Rome, being studious to draw the ignorant and rude people to some profession of religion, was first that appointed sacrifices to Jupiter, & to Mars. In Rome he elected Virgins to Vesta, and appointed certain orders in chusing of the same. None by the law of Numa, might be taken under six years old, and none above ten to be a Vestal Virgin, which virgins should be thirty years religious, and devoted to Vesta: of the which thirty years, the first ten years*

years they should learn the order and fashion of the sacrifices, and religion of the Goddess Vesta. The twine ten years they should sacrifice and imploy the ceremonies with rites and honours belonging to Vesta. The third ten years they should as grave matrons, learn the others late chosen to be perfect in the rites and ceremonies of Vesta: then if any of them would marry, they might after thirty years continuance so do. If any of these Vestal virgins were convicted of whoredome, the law was that in open sight of the City of Rome, she should be brought to the gate called Collina, and there alive be burned. Again: if the fire at any time in the Temple had gone out by any means, their keepers with scourges should whip and scourge them almost to death.

The same Numa to make the people more religious, appointed twelve men called Salii with painted garments, singing verses in the praise and commendation of Mars, with solemn dancing and playing round about the City. Amongst other sacred orders, he made certain priests called Feciales: these punished offenders: these rebanged the wrongs done to Ambassadors: these redressed all injuries offered and committed within the City of Rome: these by laws appointed rites and ceremonies, made sacrifices to the Goddess Bona Dea in a Temple created upon mount Aventine: here might no men come to do sacrifice but all women. Of this Goddess Bona Dea both Cicero make oft mention in others of his orations and invectives made against divers peditions and wicked Citizens as Caelin, Clodius and others.

There was in Rome another kind of religion dedicated to Flora, the sacrifice whereof was called Floralia. This Flora, as both Livius and Dionysius do report, was a common strumpet, which for that she made the whole City of Rome her bed, being wealthy at her death, she was therefore thought to be of the Romans, the Goddess of fruits, and was honoured of all the lewd women in woad garlands, decked with all kind of flowers, in gorgeous apparel, and  
this

this was done in the manner of *Ceres*. The Goddess *Ceres* began then to be famous, for she had her feasts and sacrifices named *Cerealia*, by the Priests appointed; she was thus honoured: The Priests in white garments, and with lanterns and fire-brands in the night time would come to the Temple, they abstained from wine, and avoided venery for a certain time they appointed every fifth year a great fasting. *Minerva* likewise began to have such honour in Rome, that she had three several kinds of sacrifices, one of a Bull, the second of a Crane, the third of a *Wether*. The Romans did celebrate in the beginning of the spring, such feasts and sacrifices to *Berecynthia*, called the Mother of the Gods, that every man did offer of the chiefest things that he did possess to please this Goddess. There were divers other kinds of sacrifices, and vain superstitious ceremonies observed then in Rome, whose beginnings proceeded from the invention of Devils, which of long time were honoured as Gods; for then men sought no help but of their Gods, which were rather Devils: As *Polidorus* in his fourth Book affirmeth of a certain rich man in Rome, who had three of his sons sore sick of the plague; this man was named *Valesius*, who every night at home in his house besought his household Gods called *Penates*, to save his children; and to plague him for the fault of his sons: Thus every night praying to his Gods for the health of his children, a voice was heard, that if he would go with his three sons to *Tarentum*, and wash his sons with the water which was consecrated to *Pluto* and *Proserpina*, they should recover their health. *Valesius* thought the way was far, yet for health to his children, he took his journey; and being ready shipped in *Marius* field, hard by the river *Tyber*, he was desired of the master of the ship, to go to the next village called *Tarentum*, for a little fire, for the fire was out in the ship, and the mariners busied about other things: When *Valesius* heard the name of *Tarentum*, he knew straight that it was that place that his Gods appointed him to go to, for the city of *Tarentum* was in the furthest part of all Italy, in the

the country of Calabria. he willingly went and brought both fire with him for the Matter of the Ship, and water for the children, which being given to his sons, they recovered health. Wherefore in memory of this, he recompensed his Gods with this sacrifice: he in the night appointed solemn plays to honour Pluto and Proserpina, to each severall nights every year for so many sons as he had that recovered health, erecting up altars, and offering sacrifices in honour and solemnity of Pluto. These were the Oracles and divine answers which the Divels were wont to give in Schools to deceive men withal, these I say were they that allured the people to idolatry.

Cicero saith, that the chiefest Priests of Rome the Bishops, for that the sacrifices and feasts, the ceremonies and rites belonging to new made Gods, grew to such a number that they appointed three men called Triumviri, to be rulers of the sacrifices, and appointed other three that should keep the sacred Oracles of Sybilla, The Oracles of Sybilla were written in books, to which they resorted oftentimes for counsel and admonition, fifteen men were appointed to know what was to be done in any peril or necessity: as at the wars betwixt Cæsar and Pompey, such prodigious sights were seen, such unnatural working of the heavens, such terrible sights on the earth, such portentuous miracles then seen in Rome, that the Senators came to Sybilla to know the effects and ends of these monstrous shows, and to be instructed of the state of the City; Unto whom she gave six letters in writing, three of A. and three of F. to be expounded of their wisemen, whereof the meaning was found the three of A. were these, *Regnum Roma Ruet*: and the three of F. were *Flamma, Ferro, & Fames*, that is as much to say, that the monarchy of Rome should perish with fire, sword and hunger.

Dionisius in his fourth book saith, that an aged tooman brought nine books to Tarquinius Superbus, being the seventh and last King of the Romans, which he would have sold for three hundred Crowns to the King, letting Tar-

quinius understood, that those books were full of Oracles and divine answers; but he making a jest of her books, did burn three of them before her face, demanding of her again, what he should pay for the other five: she answered, Three hundred Crowns: then he burned three more, and asked what he should pay for the three books that were left: she answered as before, Three hundred Crowns: The King marvelling much at the constancy of the woman, bought the three books for three hundred Crowns, and after that time, that woman was never seen in Rome, wherefore it is thought of the Romans, that she was Sibilla. Therefore these three books were preserved in Rome as aforesaid under the custody of three men appointed for the purpose, and she so honoured and worshipped, that sacrifice upon sacrifice was offered to Sibilla in Rome. Thus the Oracles of Sibilla in Rome; the Oracles of Apollo in Delphos; the Oracle of Jupiter in Ammon; were the instructors to the Gentiles, and teachers of the Greeks. For ever they had such solemnities of feasts, and celebration of banquets, either called pontifical feasts, for that it was ordained by Priests; or else triumphant banquets after victories, made of the Emperors, and given to the people; or else funeral feasts, where honour and solemnity was had for the dead.

As for games and plays to sacrifice and to honour their Gods, they had Lupercalia, Floralia, Bacchanalia, Cerealia, with others and sundry others to pleasure their Gods, and to mitigate their fury and wrath. For in the days of Tarquinius the proud, for that others women of Rome being great with children, got surfeits in eating of Bulls flesh, they appointed certain sacrifices to the Gods infernals, called Taurilia, to appease their anger therein again for them that were sick. Valerius Publicola, who was the first Tribune in Rome, appointed banquets and feasts in the temple of the Gods, to assuage likewise their fury, as Jupiter, Juno, and Minerva, who were with banquets reconciled to restore health to the sick.

The homages and services, the sacrifices and solemnities,

ties, the banquets and feasts, the mirth and melody, the pastime and sport, the great games and plays that alwayes  
 - Greeks and Gentiles have used towards their Gods, were almost infinite. The honour and reverence that Jupiter had in Creet, the worship and fame that Apollo had in Delphos, the sacrifices and ceremonies that Mars had in Thracia, are in books written and by authority recorded, and I fear they be in the hearts of men too deeply printed. Pallas had her seat in Athens, Juno was enshrined in Samos, Diana in Ephesus, Cibeles in Phrygia, Venus in Cyprus, Ceres in Sicilia: Again, Pan was in reverence amongst the Arcadians, Osiris amongst the Egyptians, Bacchus in the Isle of Parus, Vulcan in Lemnos. In fine, blocks and stones, dogs and cats, even and calves were honoured and worshipped as Gods. Thus they wandered in this vale of misery like pilgrims far from the countrey that we ought to travel to, wheres that true and living God is, the God of salvation and health, which is without end to be worshipped. He is the God of all men, and yet of the fewest worshipped; he is the Saviour, and yet he is neglected; yea and more rejected of us that be Christians, then the blocks and stones that were honoied of the Gentiles. And for proof hereof I mean to shew the severe laws that were both in Athens and Rome, the two lights of the world, for observing of their Gods and Religion: Neither the Philosophers in Athens, nor the Senators in Rome nor the Magistrates and Princes of the world then would in any wise permit injuries towards the Gods, or suffer any evil report toward their religion, in such care were they lest they should offend their Gods, and break their laws, Certain husbandmen found in the lands of L. Petulius, by plowing therein, two stones whereupon an Epitaph of Numa Pompilius was written in one, in the other were found fourteen books; seven latin books, entitled, Jus pontificum, the law of the Pontiffs, concerning religion and sacrifices of their Gods; these books with great diligence and care were not onely commanded to be kept, but also in all points to be observed: The other were Greek



books, entituled *Disciplina sapientæ*, the rule of wisdom, which for that they tasted of Philosophy. & condemned the vain superstitious religions of their Gods, Petilius fearing lest by reading of wisdom and Philosophy, their folly and religion should be destroyed, being then Prætor in Rome, at which time Cornelius and Bibulus were Consuls, by authority of the Senate in open sight of all the City of Rome burned the Greek books. For the old and ancient men would have nothing kept within their city that might hinder their Gods: For before all things they preferred their Gods, and their religions, and so honoured their Priests, their sacrifices, and their Vestal Virgins, more then they honoured the Emperours and Senators, as it appeareth by a Historie in Valerius, that when Rome was taken and conquered by the Gauls, and the Vestal Virgins were enforced to bear those things away, shifting more for the sacrifices and rites of their religion, in carrying their books, their garments, and their Gods, then they cared for their countrey, friends, children, and goods: Insomuch that L. Alvanus, when he saw the Vestal Virgins taking pains to maintaine the honour of Vesta undefiled, her sacrifices unpolluted, in saving the ceremonies and religion of their Goddesse from the enemies, as one that had more regard and respect to their vain religion then carefull of his wife and children, which then being in a Chariot to be carried and conveyed from Rome, he commanded his wife and children to come down from the Chariot, and to go a foot, and placed in their room the Vestal Virgins with all their burthens belonging to Vesta, their sacrifices, and other necessaries, and brought them honourably to the countrey of Crete where with great honour they were received; and for memory hereof till this time the people of Crete, for that they did succour the Vestal Virgins in adversity, were by the Goddesse Vesta recompensed no lesse for their humanity in receiving of her maids into their town, then she gratified Alvanus for his reverence to her religion, insomuch, that the coach where her Virgins and her sacrifices were.

were carried, was afterward more honoured and esteemed, than any triumphant or imperial chariot.

In the self same time and troubles of Rome, when the Capitol was besieged with the enemies, Caius Fabius perceiving how religion was then esteemed, girded himself like a sacrificer, and carryed in his hand an host to be offered to Jupiter, and was suffered to passe through the midst of his enemies to mount Quirinal, where solemnities and sacrifices were done to Jupiter, and that being accomplished, he likewise went to the Capitol through the midst of the Army with all his company, and by this means got the victory over his enemies, more by religion then by strength.

So much was superstition and idolatry honoured and observed every where, that the Persians sailed with a thousand ships to do sacrifice and solemnity to Apollo at Delphes. The Athenians slew and destroyed all those that envied or repugned their religion. Diagoras was exiled for that he wrote that he doubted whether any Gods were or no, and if Gods were, what they were. Socrates was condemned, for that he went about to traduce their religion, and speak against their Gods. Phidias that noble and cunning workman, was no longer suffered at Athens, then while he brought the picture of Minerva in Marble, for it was more durable then Ivory; which when Phidias thought to draw in Ivory, he was threatened with death, so villpend so great a Goddess, and to make her in Ivory, which was wont to be honoured in Marble.

The Romans made a law at the destruction of Carthage, for that great slaughter of the Romans which at that war happened, that the matrons of Rome, who bewailed and lamented the deaths of their husbands, their children, their brethren, and friends incessantly, should not, the three days in mourning lest the Gods should be angry, ascribing all fortunes good and bad to their Gods. Wherefore it was decreed by the Senators, that the Mothers and Wives, the Sisters and the daughters of them that were slain

at Canna, at the thirty days end should cast away their mourning apparel, and banish their tears, and come altogether in white garments to do sacrifice to the Goddesse Ceres. For it was thought, and truly believed among the Gentiles and heathens, that the Gods would justly revenge those that would at any time neglect their sacrifices. Brennus, for that he went to Delphos, and spoiled Apollo's temple, and neglected his Godhead, was plagued grievously, and worthily revenged: So King Xerxes, whose Navies covered the whole Seas, whose Armies of men dyed up rivers, and shadowed almost the whole earth, because he sent four thousand souldiers to Delphos to rob Apollo, was there fore discomfited in his wars, forsaken of his souldiers, persecuted of his enemies, and compelled to flee like a vagabond from hill to hill, till he came to his Kingdome of Persia, to his great infamy and shame. The like was in Carthage, when the City was oppressed by the Romanes, Apollo's temple neglected, and he himself not esteemed, he revenged the same; for the first that laid hand upon him, lost his hand and his arm. Thus in Delphos and in Carthage did Apollo revenge his injuries. His son Esculapius, a great God in divers countreys, for that Turulius, chief ruler of the Navies of Antonius, betwix the Groves which were consecrated to his temple, Esculapius revenged it after this sort; When Antonius and Caesar were at wars, after that the Army and Host of Antonius were vanquished, and Caesar a victor, he brought Turulius to be murthered unto that place in the Grove, where he neglected Esculapius: Ceres when the City of Miletum was taken by Alexander the great, and her temple therein spoiled and robbed by the souldiers, she threw flames of fire into their faces, and made as much light as neglected her Godhead and Majesty. Dionisius in Siciliculus, for that he spoiled the temple of the Goddesse Proserpina, & robbed this Goddesse of her golden garments, scoffing & scoffing at her rites & ceremonies, & nothing esteeming her sacrifice: & again for that he commanded his souldiers to pluck, & take away Esculapius beard in Epidaurus a City

City in Peloponessus in Greece, because his father Apollo had none, he was brought by the Gods from a King in Siracusa, to be a poor School-master in Corinth, and watch-  
 edly to end his life by the just indignation of the Goddess Proserpina. Juno showed her anger upon Fulvius Flaccus, for that when he was Consul of Rome, he caused the Marble Tiles to be brought from the Temple of Juno in Lacinia, unto the Temple of Fortune in Rome; He having his sons in Illuxia at the wars, the one of them by the wrath of Juno was slain, the other by her command was plagued and tormented to death, he himself having news hereof, died for sorrow and grief, and the Senators knowing the cause returned the Marble Tiles by their Embassadors unto Lacinia again. The wrath of Juno was the cause of the unhappy successe of that noble Consul Varro in the wars of Cannæ. Horatius forgot not to rechange the contempt and despising of his ceremonies and rites by Pontius, which once he and his name received as their God, but being by Appius perswaded, who then was Consul in Rome, to neglect he was destroyed, he and all his name, which were in number above thirty, and Appius for his counsel was made blind.

Thus the Gentiles and Heathens thought that nothing could escape unrevenge of their Gods. This made Maximilian King of Numidia to send back the Image teeth that the Master of his Ships brought from the Temple of Juno in Veleta unto Veleta again. This made the Senators of Rome, to send back again the money which Plempius the messenger of Scipio took away from the temple of Proserpina again, fearing the anger and displeasure of the Goddess. Thus were the people blinded with vain ceremonies of the Priests, Bishops, and Magistrates. Thus were the rude people deceived by dissimulations of the Potentates, as Numa Pompilius one of the first Ancestors that was in Rome, would make the people believe that he had warnings and admonitions from the Spirit Aggeria, to whom he said he had access in the night time to be instructed in the

the ceremonies of Rome. Lycurgus the law-giver amongst the Lacedemonians perswaded the people that what law soever he made, it was done by the Oracle of Apollo. Zaleucus made the Locressians believe that his doings and proceedings were done by the counsel of Minerva. Pisistratus deceived the people of Athens through dissimulations by a woman named Phia, whom he dressed like Pallas: he was brought often times by this woman into the Castle of Pallas: and the rude people thought that she was Pallas her self, and judged thereby that Pisistratus might do what he would, and have what he craved of Pallas. Minos King of Crete, was wont every ninth year to go unto a secret place by himself, and there staying to consult with Jupiter what law he should make to the people of Crete, as he informed the people, and so deceived them craftily. Thus we see how Lycurgus amongst the Lacedemonians, Zaleucus amongst the Locressians, Pisistratus amongst the Athenians, Numa amongst the Romans, and Minos in Crete have deceived the ignorant people with counterfeit talking with Gods, making them to believe that the Gods counselled them. Thus by craft they invented false Gods, framed ceremonies, and observed vain orders.

Sextonius that famous Sabin, and ruler long in Rome, was wont upon the high rocks of Lustrantia to consult with a white Hart, of whom he was warned to avoid things, and to do things, to take things, and to refuse things: insomuch, that to blind the people, he would attempt nothing till he had consulted on the Rock with this white Hart. L. Sylla when at any time he went into wars, would in open sight of the soldiers imbrace a certain remembrance, a sign which he brought from Delphos with him to Italy, requiring that to keep promise as Apollo had commanded him. Scipio would never take any publick affairs in hand, before he had gone to the Capitol to the secret Altar of Jupiter, and there continued a while to deceive the people: Thus were they thought to be the Oracles of Gods by the common soldiers, whom they deceived with false shews, and to this effect,

effect that the people should flatter and obey them in all things.

And as Liberius did use to feed Julius Caesar with flattery saying that mortal men ought to deny nothing unto those to whom the Gods do grant all things; so did these fozenned Princes hunt for such honour as Caesar or Alexander had. Mahomet a great Prophet, and a mighty God amongst the Gentiles, whose lawes till this day the most part of the world observe, had such a beginning as aforesaid, and dissembled with the people, that a Dove that he taught to come every day upon his shoulders, to feed on certain grains of wheat, which he alwaies did bear in his ears, was the holy Ghost, and perswaded the people that his doings and lawes were appointed by the holy Ghost, which daily came to instruct him, and to make orders amongst the people. We read in divers places of the scriptures, that the men of Iuda did build altars and make Idols upon every high hill, and under boughs of trees. The Idolatry of the people of Israel, with the daughters of Moab, using their sacrifice, and worshipping their false Gods was such, that God the true Messiah did loath and abhor them. Such Idolatry I say grew among the Israelites, that Jeroboam commanded two Golden Calves to bee made, and to be worshipped, saying: Behold O Israel behold thy Gods, which brought thee out of the land of Egypt. These were those Jews whom God most esteemed, and they least regarded it: these were his own people, and yet they sought other Gods, saying to Aaron: Make us Gods to go before us. Manasses King of Iuda, erected and made altars to Baal to go before him. Holofernes said, that there was no God but Nabuchadonisor. Nabuchadonisor commanded that all people and nations should kneel and worship the Golden Image. Solomon having received so great wisdom of God, that no Prince in Israel had the like, fell in his latter years to Idolatry, to worship the Gods of strange women. Antiochus commanded Idols to be worshipped, altars to be erected, temples to be made, swine to be sacrificed, and his own children to passe through the fire.



Thus was Idolatry maintained, and Calbes, Dragons, Serpents, the Sun, the Moon, and all the Stars of heaven were honoured and worshipped as Gods: insomuch, that when St. Paul went to Athens, and saw the City so addicted unto all kind of Idolatry, his spirit was troubled with in him. Thus they made unto themselves Gods most like unto them that made them. For as they heard not the true God and Saviour of the world, perswading them unto amendment, and threatening them with correction: even so their fained Gods having ears heard not, having eyes saw not, having hands felt not, having nostrils smelled not, for all the worshipping, sacrifices, and kneeling that they did to them. O miserable man, to forsake him who is the onely saviour and redeemer of man, and to worship these Gods which work the onely confusion of man. I doubt least some with the rich glutton make their bellies their Gods: I fear least some with Simon make money their God: nay I doubt most of all least some make themselves Gods with Lucifer, or with Darius King of Persia, who made an edict, that no man might ask any thing of other Gods for thirty days, but of King Darius. The original beginning of Idolatry, as learned writers affirm, was that the Prince of the world, which is the Diabol exercising Art, practising his divinations, and sitting in such sundry helms, powered such errors into mens hearts (for that prodigious acts and miracles, which Devils, and men by Devils wrought were seen) that men were blinded with the shifts of Satan which as St. Paul said could change himself like an angel of light. So that some by sorcery some by conjuring, and some by the Diabol who goeth about like a roaring Lyon to increase his kingdom, became Gods on earth: some again for strength, some for building of Cities, some for inventions of things, were had and counted in the number of Gods: as Isis amongst the Egyptians, Gabyrus amongst the Macedonians Michia amongst the Persians: even so by the Rhodians and Pellagetes was the sun honoured, amongst the Latines Faunus, by the Romans Quirinus, by the Babylonians Belus,

by the Sabines Sabius, by the Greeks Uranios, and so Jupiter in Cræt, Apollo in Delphos, as is afoze said. They had also certain beasts appointed for their sacrifices, and consecrated to them, as an Owl to Minerva, a Hart to Diana, a Sow to Ceres, a Swan to Venus, a Cock to Esculapius, a Bull to Neptune, a Goat to Faunus, an Ass to Priapus, a Hog to Bacchus, a Goose to Isis, a Peacock to Juno, besides this, the Persians offer to Phœbus, a Horse for a sacrifice, the Carthaginians even till the destruction of Carthage, offered a child to Saturn. The Eagle was appointed for Jupiter, the Phoenix for the Sun, the Raven for Apollo, and the Vole for Mars.

A further superstition was amongst the Gentiles, that trees, blocks, and such dumb things were likewise consecrated and hallowed to their Gods; as the Oak to Jupiter, the Bay to Apollo, the Vine to Bacchus, the Poplar to Hercules, the Olive to Pallas, the Pine tree to Cybele, the Pistle to Venus, and the Cypress tree to Pluto. Thus with beasts, birds, blocks and stones the Gentiles honored their Gods. There was almost nothing in all the whole world, but it had the name of a God. Amongst the Gentiles, Dogs, Oren, Calves, Serpents, Dragons, and such others were reputed as Gods.

## CHAP. XXIII.

Of the first beginning of shaving, and of the use thereof, and in what reverence were the hairs of the head.

**T**he Lacedemonians were wont to excel all other nations, in giving growth to their hairs of their heads and beards, as an ornament and a comely setting forth of man; and therefore Lycergus did defend the same, saying, that as the hairs of the head were comely and seemly to beautifull men; so were they a terror and a fearfull sight upon the deformed man for the enemies to look upon. Nicander therefore being demanded why the Lacedemonians did so esteeme their beards, and locks of hair upon their heads; he said, Because it is a most natural garment, and most comely unto man, to have that which is best in sight and least in charges. The ancient Greeks, and specially the people of Athens, as soon as any was once past fourteen years of age, had a custome and law that they should be brought to Delphos, to offer their first down on their chins, and gay and frizling bushes of their heads to Apollo, as a sacrifice of their first fruit, and a pledge of their homage to that God. So much esteemed they their hairs, that they thought nothing to be so acceptable to Apollo as that, who always was painted young.

The Thracians likewise had such regard unto the hair of their heads, that they combed it, and decked it upon their forehead, with curling knots upon long hairs, so that their chief care and study was to trim those which they esteemed most. In India, the subjects in all things obeyed their Prince and the Laws, but in shaving their hair, which by no means they would agree to. The Argibes loved so well their hair, that being defeated by the Lacedemonians at Tiria, they shaved their hair, and wept and bewailed their misfortune so much, that they vowed never to let their hair grow, before they would recover again Tiria.

The

The Greeks honoured their long hairs, and so esteemed their beards, that Homer was wont to call them *Carecomonta*, that is to say, fair haired. It should seem that the Macedonians made much of their hairs and beards, for at what time Alexander the great, had gathered all his power and force to take his conquest in hand, being demanded of his souldiers whether in them any thing were to be amended, the wise Prince considering the great hurt and inconvenience that should happen chiefly in wars to those that were long haired or long bearded: and again being loath to offend his souldiers, for that he knew well they much esteemed their beards, he smiling merrily spake, I see no want in you to forward the expedition, but I wish your beards and long hairs were at home untill your return. They marveling much at his request, Parmenio answered and said, that the Macedonians wot not what you mean thereby: then Alexander perceiving that his souldiers were angry at his desire, replied, because long hair is dangerous, and specially among the enemies, there is no better hold then by beards or hairs. But it seemed that they had rather be conquered like men in their beards, then to be conquerors like boys without beards. As for the Romans their long hair delighted them so much, that there was no shaving at all, no Barbers known, until Pu. Ticinius, brought certain Barbers out of Syrcilla to Rome. But for the space of four hundred and fifty years, Rome nourished their long hair, as that which they best delighted in for those times. Africanus was the first that ever delighted in Barbers and next to him was Augustus Cæsar successor of Julius Cæsar.

Besides these countries and famous kingdoms, divers others there were that so made of their hair, that to observe orders, and to avoid the dangers in the wars, they did have divers parts of their head, much against their will; yet for custome sake the Maxies a people in Africa, do use to shave the right side, and let the hairs grow on the left. Again, the people which Strabo called Anafes, do shave their hair upon their foreheads, and yet they make much of the

the hinder part of the head, where they suffer their hair to grow very long. The Scythians have little hair upon the crowns of their heads, and yet suffer all their hair to hang down in order about their faces.

Herodotus in his fourth book doth name a people who are called Bactrians and Abantes, which for that they be warriours, and always in the field face to face with their enemies, they have their hair before, and suffer it to grow behind. The Eubotians likewise did let their hair grow behind upon their backs very long, and yet were enforced of necessity to cut it before for fear of the enemies. It seemed that either Barbers were scant, or not known in those days, or else long hair was much set by, and esteemed of all men. For Suetonius that writt the lives of the Emperors, doth report, that the Emperour Caligula was wont for envy to those he met, to have their hair off behind, knowing well, that nothing might molest them so much, as to have their hair off; for he was so envious, that if he saw any that had faire golden hair, he would have it off straight with his own hand.

Beards were so much set by, and so esteemed was hair in those days, that women were forbidden by the Laws of the twelve tables, to have any part of the face, to prove whether hair might grow or no. Occasions were ministered to them, said they, by their long hair and beards to know themselves, and the state of their bodies. For an old man in the City of Sparta being asked why he did wear his beard so long, he answered, That in beholding the gray hairs in my beard, I may do nothing unseemly, nor unworthy of such gray hairs; for a good man is always admonished to live virtuously. Democritus was known by his beard to be some grave Philosopher, by him that demanded of him what kind of philosophy he professed, not knowing him otherwise then by his beard. The tyrant Dionisius, to spite the Citizens of Epidaurus, took the golden beard of Esculapius away out of the temple, to move them to greater displeasure. At what time Aristippus was brought to Sinus home, the Physician, which

which was so dressed with cloth of Arras, and precious hangings that the very stozs so gorgeously shined, that he could not find in the house a place to spit, without some offence, he spit in his handkercher. and threw it into Simus face, who was all hearden; he being angry therewith demanded the cause why he so little esteemed him: Because, said Aristippus, I saw not in all the house so foul a place as that, which should have been most clean, (meaning his beard.) And though it was merrily done of Aristippus, yet it was not so merrily thought of Simus, who more esteemed his beard, then Aristippus esteemed all his precious cloaths, and golden hangings. The like did Jeronimus strained Rheims make of his beard; for when I see (said he) my beard, then I know right well that I am a man and not a woman; and then knowing my self to be a man, I am ashamed to do any thing like a woman, either in words or deed. Much more might be here alledged for the authority of beards, and for esteeming of long hair; for there is no countrey, be it ever so civil, but it is addid to some peculiar qualities; neither is there any man, be he ever so wise, but doth glory in one thing more then in another: As the wise man in his wisdom, the learned man in his knowledge, the ignorant man in his folly, the proud man in his person, the self-lover in some part of his body more then in other, either in his face, body, leg, middle, foot, hand, or hair, and specially many do make much account of their beard, combing, decking, handling and setting it in order alwayes. But because people are mutable and full of change, and that time altereth all things, we will no further proceed in this, though men may misjudge of others concerning their long hair and beards; yet I say judgement is not safe in this point: for it may be that they prefer the country Poet Heliodus before the warlike and eloquent Homer, as Panis King of Calcedes, or as Mydas did judge Pan the Piper before Apollo the God of Musick. Hard it is to judge of men whether the bearded man, or the beardless man is to be preferred, whether the long hair or the short hair most to be esteemed; for

under



under strange habits are concealed hidden qualities, and under a ragged cloak ( as the Greek proverb is ) lyeth wisdom as secretly as under a Helvet gown.

CHAP. XXIII.

Of divers and sundry fashions of burial amongst the Gentiles.

**T**he ancient Egyptians weighing the shortnesse of mans life, little esteeming the time, did provide such sepulchres against they died, that they accounted their graves an everlasting habitation: Wherefore in life time they studied how to make such gorgeous graves as should be perpetual monuments after death: Insomuch that three hundred and threescore thousand workmen were twenty years in building a huge and stupendous work to bury their bodies, which for the bignesse thereof, was counted one of the seven wonders, named at this day the Pyramides of Egypt. Pliny saith, that three Pyramides were made in Egypt betwixt the City of Memphis and Delta: And King Ceopes as Herodotus affirmeth, began to make the first, and as Diodorus saith, his brother Cephus began the second, and the third, King Mycerinus, as both Herodotus and Diodorus do affirm. Some say that Rhodope, a harlot, being married to King Phamneticus, and left a widow, did make third Pyramide; but to this effect they were made, as common sepulchres, to receive dead men as guests to dwell always therein, with such ceremonies first, that being dead, they filled the scull of his head with sweet odours, and then they opened his body with a sharp stone of Aethiopia, which the Egyptians have for the purpose, and purged it, and then having embalmed it with fragrant odours, and sweet spices, they sew up the body, which being done, they did put it in fine linnen cloth, having the likenesse thereof made upon a hollow work, wherein they put the body, with many other such ceremonies, onely to save the body from any putrefaction. For they think as the Stoicks, so long, say they,

shall

shall the soul flourish and live, as the body is unpurified, and as the bodies perish, so both the Egyptians believe that the souls decay. The Athenians have such care of the dead, that being dressed with all kind of sweet odours, they put them in such sumptuous tombs and gorgeous graves, that the sepulchres are made over with fine glasse. The Scythians when their Kings and noble men die, they must have to bear them company to the grave one of their concubines, and one of their chief servants, and one of their friends that loved them best alive; they I say must accompany and follow them to the grave being dead.

The Romans had this custome, that if any man of countenance and credit should die, his sons and daughters, his nigh kinsmen and best beloved friends, as Cicero both to the friends of Metellus, did put him in the fire made for that purpose, unless he were one of the Emperours, whose funeral pomp was much more sumptuous: for then his body was to be carried to the market or common Hall of Rome: on the second day he was to be carried by certain young noble men to Martius field, where a great pile of wood was raised much like a Tower, and there after much solemnity and ceremonies done, he that succeeded him as an Emperour, did first put fire to that work, and then all men were busie to see the body burned: and when they had burned him to ashes, they would let an Eagle rise from the top of some high Tower, which as they supposed should carry his soul unto heaven. The Assyrians did use to anoint the dead bodies with honey and wax, and with study and care did preserve them from putrefaction. Such strange order of burial was in India, that the women of that country thought there could be no greater fame nor worthier renown, then to bee burned and buried together with their husbands.

The Ethiopians are much to be commended herein, who at the birth of any of their friends children, use to weep, and bewail the misery and calamity that man is born to; and at the death of any of their friends, they rejoice with

such mirth and gladnesse that they past these woollsy miseries, that at the burial of them even when the corpes hath gone out of the house, they altogether say with one voice, Farewel friend; go before, and we will follow after. So the corpes goeth before, and all his friends follow after him with trumpets, musick, and great mirth for joy that he is gone out of the vale of misery. *Plato* that divine Greek and noble Philosopher, made the like laws in Athens, that when any of the chief officers should die, he appointed that no mourning weeds should be worn there, but all in white apparel, and that fifteen young maids, and fifteen young boys should stand round about the corpes in white garments, while the Priests commended his life to the people in an open oration, then he was brought very orderly to the grave, all the young children singing their country hymns, and the ancient men following after them, and the grave was covered with fair broad stones, where the name of the dead, with his vertuous commendations and great praise was set upon the stone. The like grave the Italians use at this day, and divers other countries. And as these and others had the like ceremonies to the praise and commendations of the dead: so others little esteemed and regarded such things, insomuch that the Persians were never buried till Fetols of the app and dogs did eat some part thereof. The Persians thought it most infamous that any of their friends should die by sickness, but if the Parents waxed old, the children and the next kinsmen they had, did eat them up, supposing that their flesh was more meet for them to eat, then by worms or any other beasts to be devoured. The people called Libareri, had a custome that those whom they loved best in their youth, those would they hang in their age; even so the Albans being inhabitants about mount Caucasus, thought it unlawfull for any to care for the dead, but straight buried them, as Pabatheans bury their Kings and rulers in dung-hills. The burial of the Parthians was nothing else but to commend them to the birds of the air. The Rasmones when they bury their friends, they set them

Make

Italians

Persians  
Fetols

Libareri

Albans

Pabatheans

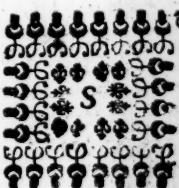
Parthians

Rasmones

them in the grave sitting. But of all most cruelly deal the  
 Caspians and the Hyrcanians, which kill their parents,  
 their wives, their brethren, their kinsmen and friends, and  
 put them in the high way half quick, half dead for to be de-  
 voured of birds and beasts. The fashion and custome with  
 the Scythians, a rude people in some part of Scythia, as Plin-  
 ni in his fourth book affirmeth, is to call their neighbours  
 and friends together where the dead lie, and there merrily  
 singing and banquetting, they eat the flesh of the dead, and  
 make the skull of the dead a drinking cup, and cover it with  
 gold to drink withall. Again the people called Hyperbo-  
 rei, think no better grate for their friends, when they be  
 old then to bring them to some high bank of water or great  
 rock, and thence after much feasting, eating and drinking,  
 in the midst of their mirth, their own friends do throw  
 them down into the water headlong. To seek into histories,  
 many such burials might be found amongst so many rude  
 and barbarous nations. Notwithstanding in divers regi-  
 ons, the funerals of the dead are so esteemed, that the great-  
 est infamy, the severest punishment for any offence, was  
 not to be buried; this the Athenians used towards those  
 that were traitors to their country, and the Egyptians if a-  
 ny lived amiss, he should be carried dead to the wilder-  
 nesse to be devoured of wild beasts. The Persians like-  
 wise brought the bodies of men condemned to be eaten of  
 dogs. The Lybians thought them most worthy of solemn  
 buriall that died either in wars, or were killed by wild  
 beasts. The Macedonians had great care in burying the  
 dead souldiers in the field. Amongst the Gentiles there  
 were certain days appointed for mourning at the death of  
 their friends. Licurgus law amongst the Macedonians  
 was that they should mourn but eleven days. Numa Pompil-  
 us decreed that children after their parents death, the wives,  
 their husbands, &c. should mourn ten moneths, though by  
 the Senators it was enacted in the wars at Cannas that  
 the Romans should mourn but thirty days. Amongst the  
 Egyptians they had a custome to mourn after their kings

died threſcore and twelue days, but generally the moſt cuſtome was to bewail the dead nine days. In ſome places mourning was forbidden at their burial, as at Athens by the law of Solon, in Locretia, in Thracia, in Coos, in Lybia and in diuers other places. The diuerſity of mourning was ſuch, that amongſt the Greeks they ſhaved their heads and beards, and threw them into the grave with the dead. Amongſt the Macedonians when the Kings of Sparta died, certain horſemen were appointed to travel over all the whole Kingdome, certifying the death of the King, and the women in every city, did beat their braſen pots, and made a great and heaby noiſe for the ſame; the Egyptians did mourn after this ſort, they rent their cloathes, and did ſhut their temples, they did eat no meat, and beſmearing their faces with dirt, they abſtained from waſhing their faces, threſcore and twelue days, all which time they lamented and bewailed the death of their Kings and friends; the Carthaginians at their funerals did cut their hair off, mangle their faces, and did beat their breaſts. The Macedonians likewiſe did ſhabe their hair bewailing the death of their friends, as we read of Archelaus King of Macedonia, who ſhaved his hair at the burial of his friend Euripides; the Argives and the Siracuſans did accompany the dead to the grave in white cloaths diſcoloured with water and clay; the Patrons of Rome threw off their fine apparel, their rings and chains, and did wear black garments, at the burial of their friends, but I burn candle in the day time, to write of ſuch infinit ceremonies that the Gentiles had at their burials: therefore better to end with a few examples, then to weary the reader with too many hiſtozies for all men know that all people have their ſeveral manners, as well in living as in dying, which they alter according to the vital circumſtances, of perſon, place, and time.

CHAP. XXV.  
Of Spirits and Visions.


 And by many things happen by course  
 of nature, which timorous and fearfull  
 men, for want of perfection in their sen-  
 ses, suppose to be spirits. Some are so  
 feeble of sight, that they judge shadows,  
 beasts and bushes and such like to be spi-  
 rits. Some so fearfull, that they think  
 any sound, any noise, or whistlings of the winds to be some  
 bugs, or devils. Whereby first were spread so many fables of  
 spirits, of goblins, of bugs, of hags, and of so many monst-  
 rous visions, that old women and aged men told their children,  
 who judged it sufficient authority, to alledge the old tales  
 told by their parents in their aged years. The Gentiles be-  
 cause they were given much to idolatry and superstition,  
 did credit vain and foolish visions, which oftentimes by  
 suggestion of devils, and by fond fantasies being conceived,  
 did lead them by perswasion of spirits, either in attempting  
 or in abolding any thing; for Suetonius doth write, that  
 when Julius Cæsar stayed in a maze at the river Rubicon in  
 Italy, with a wavering mind, musing what were best whe-  
 ther to passe the water or no, there appeared a comely tall  
 man, piping on a reed, to whom the souldiers flocked to hear  
 him, and specially the trumpetters, when he suddenly snat-  
 ched one of their trumpets, and leaping forthwith into the  
 river Rubicon, he straightways sounded an alarm; where-  
 with Cæsar was moved, and said, Good luck my fellow sould-  
 iers, let us go where the Gods do invite us. It is writ-  
 ten in Plutarch, when Brutus was determined to transpor-  
 t his army out of Asia into Europe, being in his tent about  
 midnight, he saw a terrible monster standing fast by him,  
 without any words; wherewith he being soze affraid, ven-  
 tured boldly, and demanded of him what he was, to whom  
 he answered and said, I am the evil Genius, which at Phil-



hippi thou shalt see again : Where when Brutus came, being vanquished by Augustus Cæsar, remembering the words of his forefœn visions, to avoid the hands of his enemies, he slew himself to verifie the same. The like happened to C. Cassius, who by the like apparition was enforced to kill himself; for he was warned, that the murder of Cæsar should be revenged by Augustus his Nephew. These sights were so sœwn amongst the Gentiles, and so feared and esteemed, that all the actions of their lives were thereby ordered. Tacitus, as Fla. Vapiscus reporteth, when it was told him that his fathers grave opened of it self, and seeing as he thought his mother appearing to him as though she had been alive, did know full well that he should shortly after die, and made himself ready thereunto. There appeared to one Percinax, as I. Capitolinus reporteth, three days before he was slain, a certain shadow in one of his sleepings, with a naked sword in his hand ready to kill him.

Neither may we so little esteem the authority of grave and learned men, in others of their assertions concerning sights and visions, though others fables be alleged and abouched for truth, with simple and ignorant men. We read in the sacred scriptures, others sights seen, others visions appearing, and sundry voices heard. We read that King Balchazar, being in his princely banquets, saw a hand writing upon the wall over against where he sat at table, what his end should be. It is read in 3<sup>th</sup> chapter of the second of the Macchabees, that a horse appeared unto Heliodorus, who was servant to Seleucus King of Syria, as he was about to destroy the temple at Jerusalem, and upon the horse seemed to be a terrible man, which made towards him to overcome him, and on each side of him were two young men of excellent beauty, who with whips scourged Heliodorus. There also appeared to Machabeus, a horseman in shining armor all of gold, shaking his spear, to signifie the famous victory that Machabeus should obtain.

Many such like visions we read of in Scripture; but let us return to the Athenians, who presaged that when Miltiades

ades joyned in battel against the Persians, hearing a terrible noise, and beholding certain spirits before the battel, to have victory over the Persians, judging those sights and visions to be the shadow of Pan. Likewise the Macedonians before they were vanquished in the battel at Mendris, their armor clashed together, and made an exceeding great noise in the temple of Hercules, so that at that time the doors of the temple of Hercules being fast shut with iron bars, opened suddenly of their own accord; and the armor which hung before fastened on the wall, was found lying upon the ground.

Pliny writeth in the wars of the Dames, and Appianus affirmeth in the wars at Rome, what signs and wonders, what miserable cries of men, clashing of armor, and running of horses were heard, insomuch that the same day that Caesar fought his battel with Cn. Pompeius, the cry of an army, and the sound of trumpets were heard at Antioch in Syria. But I will omit to speak of such things, and take in hand to treat of spirits, which were both seen and heard of learned men, and of visions supposed of the wisest to be the souls of dead men: for Plutarch writeth in the life of Theseus, that sundry men, who were in the battel of Marathon against the Medians, affirmed that they saw the soul of Theseus armed before the host of Greeks, as chief General and Captain, running and setting on the barbarous Medians, whom the Athenians afterward, for that cause only, honored as a God.

It is reported by Historiographers, that Castor and Pollux have been seen often in battels after their deaths, riding on white horses, and fighting against their enemies in camp, insomuch that Plutarch testifieth, that they were seen of many in the battel against Tarquinius. Hector sought Achilles after he was slain by him, not to throw his carcase to be devoured of dogs, but rather to deliver his body to be buried, to his old father Priamus, and his mother Hecuba: Even so Patroclus appearing in like manner after death to Achilles, desired him to bestow upon his body all funeral.

funeral solemnities. Virgil testifieth how Palinurus and Deiphobus appeared to Aeneas, the one being his Pilot the other his brother in law. Their wandring ghosts never ceased till such requites were done to them as Aeneas had promised. It is thought the Witch Phetonissa of Endor, raised the soul of Samuel at the commandment of King Saul, to foretelt the end and successe of the battel with the Philistines. It is read in Lucan the Poet of a Witch named Erietho, dwelling in Thessalia that rebidde and re-soyed to life a souldier lately dead, at the request of Sextus Pompeius, to know the end of the wars at Pharsalia. One History I must repeat, which Plutarch reciteth in the life of Cimon, that one Pausanias after he had taken the City of Bizance, being in love with a fair damosel named Cleonice, a maid of noble parentage, he commanded her father, who durst not resist him, to send his daughter to use her at his pleasure: When the maid came, he being fast asleep in his bed, the Virgin being shamefaced and fearfull, did put out the candle, and comming in the dark towards Pausanias, she stumbles at the stool, which with the fall suddenly awaked Pausanias from sleep, thinking some enemy or mortal foe of his to be there, and having his sword hard by, slew the virgin: But she being so slain, would never after suffer Pausanias to take any quiet rest, but appeared to him alwayes, saying Recompence the injury and wrong thou dost to me, by equity and justice: Following him as he fled, from Bizance to Thrace, from Thrace again to Heraclea, from Heraclea to Sparta, where he famished for hunger.

Saint Matthew in his seventeenth chapter beareth record that Moses and Elias after they were dead many hundred years befoze Christs incarnation, yet appeared bodily and ghostly on mount Tabor to Christ, where they spake and communed with our Lord and Saviour. The soul of Lazarus did not onely appear, as John saith in his eleventh chapter, but came again both body and soul, in a true token of our sure resurrection. But as the appearing of these  
sights

sights at Gods appointment were most true, so it is most absurd to give credit that the souls of men after death do either by visions, or by bodily apparance shew themselves: But the Devil is well beaten in experience of things, and knoweth best how he may deceive the wisest, for he is subtle and crafty. If the Pariner doth know when storms and tempests arise; if the Physician judgeth by the Urine the state and danger of the patient; if the skilfull Astronomer can many years befoze exactly foretel the Eclipse of the Sun and Moon; in fine, if the practised souldier knoweth where the victory will happen: no marvel it is that the Devil, an old souldier, can foretew things to come, and make things apparent of nothing.

What made Theodoricus to observe the terrible and threatening countenance of Symmachus, whom he saw befoze, in a fishes head as in a mirror, being brought befoze him to the table at supper at the which sight he fell for fear into a grievous sicknesse, and so dyed: the devil. What caused one Bellus, of whom Plutarch maketh mention in his booke, *de sera numinis vindicta*, after that he had killed his own father, and a long while hidden himself as a murderer, at last being by the devil moved to throw down a swallows nest with his spear, and killing the young swallows, he was by the company about him mistaked for his cruelty to poore birds, and taunted of his companions for his tyranny therein: But he answered and excused himself, saying, Why should I not kill those that accused me of my fathers death, and cryed out upon me a long time that I should kill my father: They which were present being amazed at his talk, told the King thereof, who caused him to be apprehended and examined by that evidence, he confessed the murder These are the suggestions of Devils, the shifts of Satan at all times, and in all countreys.

Paulina the chaste wife of Saturninus a Romane, was of such excellent beauty, of such noble parentage, and of such Godly life, that when Decius Mundus, a young Knight of Rome, who being enamored with her beauty, sought sundry means

a long time to none effect (for neither gold nor treasure could allure this sober and chaste Paulina to consent to sin) he perceiving how she was bent to temperance, and to renounce all filthy lust, gave himself willingly to dye: In the mean time the Devil practised a feat with Ida, a maid who dwelt in the house with Mundus his father, to bring this purpose to passe: this maid knowing well the constancy and honest life of Paulina, and how religious she was to serve the Goddesse Isis, invented this fraud; She went and conferred with some of Isis Priests, opening the whole matter in secret to them promising a great reward, to saue that their God Anubis had sent for Paulina to accomplish love with him. This being done by the elder Priests, her husband Saturnius was very sayfull that the great God Anubis had vouchsafed to send for his wife; she being as glad, boasted and bragged of the same amongst her neighbours, and went to the temple of Isis, where Anubis was worshipped, being sent by her husband very brave and gorgeous, where the young and lusty Knight Mundus by the aduice of the Priests hid himself till Paulina came. who embracing her in the dark, did accompany with her till he had satisfied his lust all that night. When in the morning the matter being known. she rent her hair and clothes, and told her husband Saturnius how she was dealt withal: Her husband then declared the whole matter to the Emperour Tiberius, who having perfect knowledge by diligent examination, did hang the Priests, & Ida the cause of the mischief, & commanded the image of Isis to be thrown into the river of Tyber, banished Mundus out of Rome. So that under the colour and pretence of holinesse, diuers Patrons and maids have been defouled, & mens wives & daughters abused: As Rufinus testifieth of a certain Priest in Alexandria in Egypt, named Tyrannus, who used such gifts, and practised such ways to have his desire accomplished, and his lust satisfied, with such women and maidens as he thought good, saying, that the great God Saturn, whose Priest he was, sent for them to come to him; and there until his wickednesse was known,

known, he used under pretence of the great Saturn which was honoured in that City, his filthy lust and horrible life.

We read the like almost of Numa Pompilius, that he bare the people of Rome in hand, that he had familiar company with the Goddess *Egeria*, because he might purchase the more credit and authority unto his laws and orders. These are the works and shifts of wicked men, who deceived always the rude people with vain religion and superstitious holiness, whom the Devil the father of lies did bewitch and allure them to believe fantastical visions to be the souls of dead men, the Devils appearing themselves like men, letting them to understand that they were the souls of such men as they appeared like unto: so Romulus the first King and founder of Rome, appeared after his death, walking up and down by Atticus house, to Julius Proculus, charging him to erect him a Temple in that place where he walked, saying that he was now a God, and that his name was *Quirinus*. Remus likewise King Romulus his brother, appearing to Faustus, and to his wife *Laurentia*, sometime his nurse, complained of his miserable death desiring them to endeavour that the same day wherein he was slain, might be accounted among their Holidays for that he was canonized amongst the Gods.

We read in *Lucan*, how that the souls of *Sylla* and *Marius*, two famous and renowned Romans, were alwaies walking and appearing to men before they were appeased by sacrifice: for the Devils made the people believe after the bodies were so buried, the souls should have rest, by which means Idolatry increased amongst them, as you heard a little before. What complaint made *Hector* and *Patroclus* to *Achilles*? What request made *Palinurus* and *Deiphobus* to *Aeneas*, for the burial of their bodies, which *Homer* and *Virgil* rehearsed? *Suetonius* writing of the lives of the Emperours, sheweth how *Caligula* sometime Emperour in Rome, after he was dead, being half burned and buried, for that he wanted due solemnity of burial, appeared in



the Gardens of Rome called Lauriani to the keepers, troubling and molesting them very much, till his sisters caused him to be taken up, and commanded he should be thoroughly turned and buried.

There was in Athens by report an excellent fair house set to sale, for that no man durst dwell within it: for about midnight continually there was heard a great noise, and clashing of armour, and clattering of chains, and there appeared an image of shape like an old man lean and loth, some to behold, with a long beard, staring hairs, and fettered legs. This house having a piece of paper upon the door, concerning the sale thereof, though no man would venture to dwell in it, Athenodorus a Philosopher returning from Rome, where he abode a long time with the Emperour Augustus Cæsar, and reading the writing upon the door, hired the house, and commanded his servant to make his bed in the highest chamber in the house, where he settled himself to mark and behold what things would happen: being thus in study, first he heard the rattling and sound of chains, and then he saw an old man beckning toward him to follow, the Philosopher went after him with his candle in his hand into an inner court, where the image left him alone and vanished. Athenodorus the next morning caused the rulers of the City to dig up that place, where they found divers bones of dead men, these were commanded by the Philosopher to be burned solemnly, which being burned, the house afterward was quiet, without either noise or apparition.

Thus the Devil solveth the seed of superstition, and maketh his Angels oftentimes to work miracles: what strange works did that conjurer Bileam bring to passe by the means of Devils? what wonders wrought that wicked Appoloni<sup>us</sup> by the help of Satan? What marvels, shews, and sights did Simon Magus use by the industry of false spirits? what did not Pharaoes sozerers oftentimes attempt by the persuasion of Devils? Mark their end, and judge of their life, the one breaking his neck, and the other drowned in the red sea:

sea, and so the rest ended their liues miserably: so many have  
 been and I fear are yet, that giue credit unto such vaine illu-  
 sions, and fantastical sights.

## CHAP. XXVI.

Of Dreams and warnings.



Amongst the Gentiles dreams were so ob-  
 served, that the vaine superstitious no-  
 ting of the same, was the whole trust  
 and hope of their countries, and of  
 their owne liues; when the Kings of  
 India take their rest, they were  
 brought to bed with all kind of mele-  
 dy and harmony, every day kneeling

upon his knees, beseeching Morpheus the God of sleep to re-  
 veal those things unto their King that should be commodi-  
 ous and profitable to the subjects. They thought themselves  
 well instructed when either by Oracles they were perswa-  
 ded, or else by visions suggested. King Pyrrhus knew well  
 that his dying day was at hand, when he besieged the City  
 of Argos, and saw in the market place a brazen Wolf, and a  
 Bull, which the Argives for memory of things past, and an-  
 cient monuments had put up, for he by an Oracle did un-  
 derstand, at what time he should see a Bull and a Wolf  
 fighting together, he should then prepare himself to die. A-  
 lexander the great, after that the Oracle of Jupiter Ammon  
 was pronounced that he should be unconquered, he doubted  
 not but to subdue the whole world, and so trusting more to  
 the Oracle of Iupiter, then the mutability of fortune, he took  
 upon him the conquest of all the world, attempting nothing  
 at all without some Oracle or dream had warned him there-  
 to. For till the great Conqueror Alexander had seen Hercules  
 in his sleep, reaching out of the wall his hand, promising him  
 his aid and help in his wars, he had not so boldly attempt-  
 ed so high an enterprise without fear and dread.

In the like manner, unto Hannibal after long perturbati-  
on of mind, with great industry & study how he might an-  
noy & destroy the Roman Empire, there appeared a young  
man of wonderfull beauty, who told him, that Jupiter sent  
him as a Captain before him into Italy, whereby straight  
he was encouraged the rather to take the charge in hand, ho-  
ping thereby to enjoy triumphant victory over his enemies.  
Cæsar that mighty Prince & Monarch, & the first Emperour  
that ever possessed Rome, thought in his sleep that he com-  
mitted fornication with his own mother, which when it  
was opened by the Soothsayers, and declared that it was  
the earth that was his mother, and that he should suppress  
all the Princes of the earth under him, he was enflamed  
thereby to wars, perswading himself that he should be a  
conqueror over all the world.

After that the noble & renowned Greek Themistocles was  
exiled from Athens and banished the confines of Greece, ha-  
ving done such service and honour to his countrey, as Plu-  
tarch worthily mentioneth, for the subduing of proud Xerxes  
King of Persia the great enemy of all Greece, being in  
great peril and danger of life in strange countreys, he se-  
emed to see in his sleep, a Dragon creeping upward from  
his belly towards his face, and as soon as the Dragon touch-  
ed his face, he was changed (as he thought) to an Eagle, and  
carried by the Eagle a great way through the Ayre into a  
strange countrey, where the Eagle gave him a golden Staff  
in his hand, and so left him: Whereby straight he was in-  
formed, that he was not onely delivered from all dangers,  
but also should be sought for by all Greece, to the increase  
of his fame, and augmentation of his honour. Brutus clean  
contrary, after much good successe and prosperous fortune,  
after he murdered Cæsar, at length he was in his sleep by  
a vision warned to make himself ready to die at Phillippi,  
where he was enforced in the wars between Augustus Cæsar  
and him, to kill himself.

Thus were they allured and entised to uncertain dreams,  
to order and rule all their doings. For as the Poet Ennius  
saith

saith, what they studied and pondered in the day time, the same dreamed they in the night time. Dreams moved the Heathen to tyranny: for L. Sylla, the Firebrand of Italy, was warned in his sleep by Bellona the Goddess of wars, to murder, kill and destroy all that ever he might find in his way, giving him in his hand, fire, in token he should overcome Rome and Italy. Likewise Eumenes King of the Lacedemonians, having wars with Antipater King of Macedonia, was fully persuaded by a dream to obtain victory; for he dreamed that two Alexanders were with great hosts and armies of men ready in the field to fight, the one having the Goddess Minerva as a leader, the other having the Goddess Ceres as their Captain, and after long conflicts and much slaughter on both parties he thought that the soldiers of Ceres had the victory, and that they were crowned with ears of corn in the honour of Ceres, which is the Goddess of corn: And because the country of Lacedemonia was more fertile than Macedonia, the wise Sages declared the dream; & said, that Eumenes should have the victory over Macedonia.

Besides these dreams, they had a kind of credit in fowls of the ayre, in beasts of the field, in wind and weather, and in divers other things, where Soothsaying, Oracles and consultations were had. When Xerxes the great King of Persia, with so many Myriades of men, had purposed and decreed with himself to destroy all Greece, a Mare (being a stout and a proud beast) brought forth a Hare (a most fearful and timorous creature) whereby the flight of Xerxes from Greece with shame and reproach was presaged. And afterward, before he would lay siege to Athens, resolving with himself to destroy Sparta, & all the country of Lacedemonia, a strange warning happened to this Prince at supper, for his Wine before his face was converted into Blood as it was filled in the cups, not once, but twice or thrice whereat he being amazed, consulted with wise men, of whom he was then admonished to forsake his first intent, and to give over the enterprize which he took in hand against the Greeks.

Midas being yet in his cradle, the Ants were seen to carry grains and victuals to feed him withal; whose parents being desirous to know the effect thereof, were certified by the Soothsayers, that he should be the wealthiest and richest man in the world, and the most honored Prince that ever should reign in India. Plato, that noble and divine philosopher, while he was an infant in like sort in his cradle, the Bees with honey fed his sugred and sweet lips, signifying his eloquence and learning in time to come. They were not Bees of mount Himettum, but rather of Helicon, where the Muses, and Ladies of learning delighted to dwell. This was that Plato of whom his master Socrates befoze he knew him, dreamed, that he held fast in his hand a young Swan, which fled from him away, and mounted the skies, whose sweet voice and songs, as a wonderfull melody and harmony, replenished the whole skies. They thought it a sufficient admonition to see any thing happen between birds or beasts, as a sure and certain shew of their own fortune to come.

M. Brutus when he was in Camp against Cæsar and Antonius and saw two Eagles fighting together, the one coming from Cæsars Tent the other from his own, he knew well when the Eagle that came from his side took flight and was vanquished, that he should lose the victory. Cicero understood well enough his death to be at hand, when the Raven held him fast by the hem of his Cloak, and made a noise and ever plucked at him, till the souldiers of M. Antonius came to the very place, where he at that time was beheaded by Herennius and Popilius. For in the night befoze Cicero dreamed, that he was not onely banished from Rome, but that he wandered divers strange countries, where Caius Marius, a noble Roman, as he thought, met him, demanding of Cicero why and what was the cause of his sad countenance, and wherefoze he travelled such strange countreys: the cause being known to Marius, he took him fast by the right hand, and brought him to the next Officer, where he thought in his sleep that he should have died.

Thus

Thus you see that Xerxes by a Hare had warning; King Mydas was by Ants admonished; Plato by Bees; Brutus by an Eagle; Cicero by a Raven; Themistocles by an Owl, of death. Peticles by the head of a Ram, was fully perswaded and taught by the soothsayers, that he should win the people of Athens from Thucydides, with whom then he was in controversy. And was not Agamemnon and his brother Menelaus, with all the Princes of Greece, certified by the Dragon that climbed a tree, where he slew a she Sparrow, and eight young ones beside, that they should be nine years in wars with the Trojans, and that in the tenth they should destroy and quite vanquish them? Was not Julius Cæsar admonished by his wife Calphurnia in a dream, that if he would go to the Senate that day, he should die? And was not that mighty Monarch Alexander warned by a vision to take more regard to his life then he did, and to take heed of Antipater, who afterward poisoned him? Was not Alcibiades that noble Greek certified by a dream of his miserable death, by which he and his Concubine Timandra might divers times see before hand what followed after, had they had but so great a desire in following of good things as they were bent and prone to seek after evil; such prodigious sights, such strange miracles were seen, that might well allure them to a more perfect and upright life. The Sun, the Moon, the Stars, and all the host of Heaven, wrought great miracles to reduce Princes from evil enterprizes, and to give warning unto others to avoid the tyranny of wicked Princes: For the Heavens appeared bloody at that time when Philip King of Macedonia with tyranny invaded Greece. At what time Augustus Cæsar, after his uncle Julius was murdered, came to Rome as the second Emperor, there were seen stars wandering about the circle of the sun, great lightnings, and strange impressions, like men fighting in the skies, yea, and birds fell down dead in the City of Rome, and Livi writeth that an Owl spake under the plough these words to the ploughman, that not onely corn should be sown, but also men should perish, and therefore, said



the Dr, thou urgeſt me in vain to travel. When that wicked tyrant Nero began his Empire in Rome, trees, paſtures, meadows, and certain grounds about the City ( a ſtrange miracle ) altered places, and changed ſeats one with another, the ground moving from one place to another. Even ſo it hapned at the exillement of King Dionifius, after much tyranny and bloodſhedding, when he was baniſhed from his Kingdome, the ſalt ſea the ſame day that he was driven from Sicilia, altered his ſaltneſs to ſweetneſs. Theſe two tyrants, Nero and Dionifius, the one coming to his Empire, what wonders ſhewed the earth it ſelf ? the other departing from his Kingdome, what miracles ſhewed the ſea ?

When Darius beſieged the City of Babylon, a voice was heard out of the ſtrong walls of Semiramis, that Babylon ſhould be conquered, at what time a mule ſhould engender; at the which the ſouldiers of Darius were diſcomfited, and Zopyrus his mule accompliſhed the foretold Miracle. Likewiſe when Pompey was vanquiſhed by Cæſar, a graine of wheat grew in the temple of Mithras, under the image of Cæſar, and hives of Bees darkened the enſign of Pompey, foreſhewing he ſhould be ſubdued at Pharfalia. The City of Rome had the ſe warnings a little before the firſt Civil wars : there were ſeen fires ſpring ſuddenly about men ; ſpiders, ſpice, and worms conſumed the gold and ſubſtance of their temples, Ravens devoured and did eat their young ones, the noiſe and ſound of trumpets were heard in the ay, with ſuch other terrible warnings, as might well move amazement and amendment.

Again, before the ſecond wars of Carthage, an Dr ſpake, and ſaid, Rome take thou heed to thy ſelf. It is noted likewiſe, when Tarquinius the laſt King of the Romans was driven away from Rome, and baniſhed the Kingdome, that a dog then ſpake, and a ſerpent barked. Too many of theſe examples are to be read, if we read hiſtozies ; for ſigns and tokens were ſeen and marked in the heavens according to the natures and doings of Princes ; for when Tiberius came to

To the Empire of Rome, there happened such great earthquakes, that twelve famous Cities in Asia fell prostrate to the ground, two mountains moved, and ran and sought together in a place by Rome called Putina field. It is written, that in the City called Saguntus, before it was conquered by Hannibal, a child in the time of the delivery of the mother, entered again into his mothers womb. And in Pliny, Clepidas beareth witness, that trees spake. And though it seem fabulous to others, that such things by nature should speak, yet we see the trial of this clean contrary, to set forth the wonderfull works of God, whereby he might the more be magnified by these his creatures: For we read in the sacred scriptures, that an Ass spake, whereby the more credit may be given to Ptocharch, Pliny, and Livi, which mention that dogs, trees, oxen, serpents, and other creatures of God did speak, for a wonder and a warning as well of things to come, as things past. For before the famous City of Jerusalem was destroyed by Vespasian the Emperour, there appeared a star in manner of a sword in the skie, there were likewise seen Chariots running up and down the skies, and men in harness fighting in the clouds, right over the City.

Divers wonders by nature were wrought, which for the rareness thereof are worthy to be noted; as Cæcilius Agrippa, the first day that he was born of his mother, did go on foot without help; Likewise Zoroastres, when all children cry at their birth, he the self same time laughed: It was strange that Telephus the son of Hercules was nourished of a Hart. Romulus the first King of Rome fostered by a Wolf. Cyrus the first King of the Persians brought up by a Witch. Alexander and King Priamus by a Bear. Jupiter by a Goat. Mydas by Ants, and Plato by Bees, and so divers others. But certainly more strange it was, that little beasts, yea, small creeping worms should be able to vanquish and destroy famous Cities and Countreys: As in Spain a City was undermined by Coneyes: in France a City was destroyed by Frogs: in Thebais a City was overthrown by

Wouldwarps. In Affrica a City was spoiled by Locusts. Gyara an Isle of twelve miles was consumed by Pice, and Abdera a City in Thracia by Pice likewise, and Amyclas by Serpents. Peradventure these seem not credible to divers readers, the learned may read the same in the eighth book of Plini, and twenty and ninth chapter, where he may be satisfied. The works of nature were so wonderful in all places, at all times, that learned writers for memory of the same, do recite the effect thereof. It is written that Ammonius the Philosopher had an Ass frequenting his school with Porphyrius to hear his lecture. In the Isle called Coos, in the ground of a certain tyant named Nicippus, a they brought forth a Lion instead of a Lamb. Plini both witnesseth that he saw in a City of Affrica, a man changed to a woman in the same day he was married, whose name was Cossicius, a Citizen of Tisodia. Pontanus and others authoys affirm that Tiresias the Theban, Ceneus and Iphis were changed from men to women, from males to females by alteration of kind.

Again, some think that as Anaxagoras never laught, so Zenophanes never wept, things wonderfull and strange to nature; and as L. Pomponius never belcht, so Antonia never spit. There was a Poet sometime dwelling in Coos, of such small growing and slender body, that lead was put in the sole of his Shoes, lest the wind should bear him from the ground, and blow him into the air. And as he by nature was small and light of substance: so by the self same nature was found in a certain hill of Cræt, the body of Orion which was forty and six cubits in length. What Albertus Magnus wrote of the secrets of nature, I will omit: better it is I suppose to be ignorant in some things, then to be skillfull in all things. He saith among other things, that there was a woman in Germany that had threescore sons, she every time at one burthen: and there was another woman named Agrippina in Colonia that did neither eat nor drink for the space of thirty days. Besides these, there was a man named Philinus that never eat nor drank all the days of

of his life but milk onely. Cicero saith that all the *Iliads* of Homer were written and placed within the shell of a *Snail*. Plini reports th if there was an hearb called *Acheminis*, that if it were cast or thzown amongst the enemies, they streight would take their flight thereupon. *Mermecides* made a *Wagon* so artificially and so small, that a *Flie* might cober it with her wing. *Strabo* did see so well that he could descry the ships that departed from *Carthage* from a promontory in *Sicilia*, which was aboue a hundred and thirty miles. *Cornelius Agrippa* in his first booke of hidden Philosophy, writeth a histozy of one *Cippus* King in *Italy* who being in sleep dreamed of *Buls* fighting all night, and in the morning he had two horns growing on his head. He learned hold opint:n that imagination and vapours of dreams may alter things into some other substance, as *Caiera* and *Enulida* two married women, became men, and *Medea* by a dream loved hot in love with *Jason*: and so imagination by operation of natural vapours doth effect things wonderfull, as some do by sight assure themselves most certain, and some by confectures affirm things to be true: but because imagination is a thing that needeth at large to be spoken off, considering how diversly it worketh in divers men, I will in another place speak of it.

## CHAP. XXV.II.

Of the beginning of Marriages, and the divers manners of the same.



After that God had made the world in full perfection, and so beautifull that the *Greeks* did call it *Cosmos*: which is, fair, framing all things for the use of man, as well the world, as also all that move or grow in the world, he then made a woman, who should be likewise a further solace to man, and as he made the world, and all living creatures in it in several proportion

ous in it be framed man like himself to behold the heavens, to measure the elements, & to rule the very Globes and to the end he might multiply the world, he said unto Adam after he blessed all things on earth: Goe and multiply. The multiplication and the use thereof was so orders, that diuers countries had sundry orders, as well in single life, as in matrimony.

And as concerning antiquity of marriage, we read in Tragus that noble Hicetius, that Cecrops the first King of Athens before the time of Deucalion, first framed and appointed matrimony in Greece: But such were their orders in diuers places, such was their liberties in matrimony, that the Egyptians the Indians, and the Thracians might marry as many as they would according to the ability of the man: some ten, some twelue, some more some lesse. Again amongst the Scythians, the Persians, and all Barbarry, their wives, and daughters were common one for another like yunit beasts. The Scythians had this law, that it was not to be suffered that any of their country should marry but one wife, but it was lawfull for any man to take another mans wife, and to make an exchange, for so were their wives common to all, but married to one. In Lybia the people called Augylas, and the people called Sasamonas, had this order in their matrimonies, that the Wife the first night after she was married, should lie with every guest before she should go to bed to her own husband. The Arabians law was, that one woman should be married to all her kinsmen, and at all times lawfull for any of her kin to challenge and claim her as his wife, using this policy, to leaue a staff at the chamber doo, to giue to understand that one was in bed with her: and when the staff was not there, then they knew that no body was within, and if any were found of another kindred, it was adultery, and by law he should die.

Polydorus reciteth a History for the purpose to be noted, That there was a Kings daughter of great beauty, which had fifteen tall men to her brethren, with whom febrally oftentimes

offentimes she did accompany; and being almost wearied, desirous to take some rest (for she was so fair, and they so many, that alwayes she had company) she used this policy; to make a staff much like to the chamber staff, which was as it were a Boyter appointed to give notice: Afterwardes upon a time one of her brethren had left her in the Chamber, and was gone out, she straight laid the staff at the doo; thinking thereby something to ease her self, and to rest from venery; but one of her brethren came from the market, having left all his brethren there, and when he saw the staff at the doo, went straight to his father, and accused his sister of adultery, saying, that all his brethren were in the market, and that there was a fornicator with his sister: But the matter being known, he was punished by his father for that he slandered his sister.

The like liberty in matrimony is as sometimes amongst the Hebrewes, and with the people called Magi, Anthropophagi, and with others others. Some of Aethiopia, and some of Arabia married their own mothers and sisters. Thus people in others manners did lead their lives, and do lead their lives so horribly and filthy, that better it were not to know it then to know it: But though it be a play and a sport to the ungodly and wicked, yet it is a horror and ugly monster to the godly and wise; for to know all things profiteth the good. Herodotus in his fourth booke doth mention certain inhabitants called Pœni, approaching the confines of Egypt, whose order and lawe of matrimony was, that the King of that country should have the first taste of the Wife before her husband. This order was once observed by the ancient Scots, that the Lord of the soil should have the virginity of the married woman.

The Assyrians and Babylonians did sometimes marry those that hired their bodies to all men. The people called Cantabrigi gave money as a dowry with their wives to other men. The daughters of the Lybians and the Egyptians might not marry till they had gained by the hire of their bodies as much as should pay their dowry. In the mean time



did they go from City to City, from town to town, offering themselves to every man upon the high way; and when they had gained sufficiently for their dowry, then might they marry, and not before. And thus were there sundry orders, and several laws to maintain the same. Some again did lead a life without women, as the Cæni which Pliny affirmeth that they live most sober and chaste without women all their life time: Also certain people of Thrace called Cæciæ, did likewise avoid the company of women.

The Romans after Rome was built five hundred years and more, kept matrimony inviolated, till Spurius a noble Roman, because of the barrenness of his wife, had a divorcement granted him, when Pomponius and Papirius were Consuls in Rome. Moses perceiving the Jews much to be given to several vices, some to covetousness, some to lechery, for the reformation of domestick quietnesse, and because the Jews were desirous of other women, either for beauty, or for wealth, they had a divorcement granted by Moses, to mitigate the fury and hardness of their hearts, which was rather to avoid the tyranny of the Jews which they used towards their first wives, and by sufferance then by commandment. For as the world in most places was too wicked concerning the liberty of Matrimony; so were they in divers Countreys very straight concerning Marriages, in so much, that the Ethnicks observed that sentence of Cæcilius the Poet, that virginity ought to be ruled by the parents, first one part is the fathers, the second is the mothers, and the third and last is in the child. The solemnity in Matrimony in divers places, imposed unto us wise moralls, and did as it were preface a duty and an obedience to things as both Plutarch and Pliny write of the Venetians, that when a Marriage was solemnized in Venice, the Wife after that day bringeth her distaff, and her spindle, and flax ready, as one after that day never to be idle, but occupied always in the affairs of her house.

The Greeks and Romans also had this custome; they girded the loins of their daughters alwayes till the day of their

their marriages, and then that night her husband should loose the knot, and unbind that which of long time the Virgins of Greece kept fast bound. Amongst divers Countreys, where sundry solemnities in matrimony are used, I read not in any History, so solemn a state, and so woorthy ceremonies as we do see in England, which if you mark in all points, you must needs confesse, that outward ceremonies do import a great Majesty and Dignity in Matrimony.

Again, they had laws in divers places, that none might marry without some reverence shewed to their Gods before; as the Athenians suffered no marriage without sacrifice first done to Diana; In Rome a law there was, that she that should be married should sit in the seat of Faunus before she might see the Bridegroom her husband: The like was observed in Boetia and Locressa, that before their youth should marry they should drink one to another at the altar consecrated to Caelia. In Petruria they used to kill a hog to sacrifice to their Gods, and to call upon Juno for good successe to come. In Lusitania the Bride goes to Church with a distaff and a spindle in her hand, and one of her kinsmen going before her with a firebrand of Pine tree. In Sparta by the law of Lycurgus, the maids that should marry, should shave the hairs of their heads, and wear mans apparel; and by the same law they were forbidden to give any substance with their daughters, but love and good will was to be the whole cause of marriage.

Pozzobor. they used these ceremonies; To divide a peece of bread in Macedonia, and in the most part of Greece, for the Bride and the Bridegroom to eat before they should be married. The like in Rome in Romulus time was used. In Galatia they did both drink first of one cup appointed for that purpose onely. And so forth in divers Countreys they used divers ceremonies; as in Carmentia no man might marry, without he brought the head of some enemy or other to the King, as a proof of his love toward his Countrey.

In *Mæoris* no maid might marry, without she had sub-  
 verted one enemy or other of her Countrey. But in some  
 countreys they married not, as the *Ætians*, a people much  
 giben to abstain as well from *Wines* as from *Women*.  
 Therefore *Socrates* being demanded what was best, *Whe*  
 ther to marry, or no; answered, If you marry you shall suf-  
 fer bawling and chiding; if you are single, you shall be so-  
 litary and comfortlesse. Therefore *Pompey* the great com-  
 ming among the *Pallages*, who used once a week to com-  
 pany with their wives, demanded the cause thereof: They  
 answered, Because we would not hear their chidings in the  
 day time nor their complaints in the night time. But to  
 end, let every man have his own wife, if he cannot live  
 chaste; for better it is to marry then to burn.

## CHAP. XXVIII.

Of Likeness and Similitudes of Kings and Princes.



Although comparisons are odious amongst divers  
 men, yet for that *Pliny* and *Plutarch* do use them  
 chiefly for necessities, I shall shew how like di-  
 vers Princes were one to another, not in coun-  
 tenance and outward proportion onely, but in life and con-  
 versation: Also by comparing the ancient *Greeks* and the  
 latter *Romans* one with another (as most certain the *Ro-*  
*mans* imitated the *Greeks* in all points) we shall see and  
 perceive by their acts, doings, and life, who were most like  
 one to another. And first to begin with *Romulus* the first  
 King of *Rome*; he in all his doings did imitate that val-  
 iant *Greek* *Theseus*, as *Plutarch* in his first book declareth.  
 And as by comparing their lives one with another, a man  
 may easily judge how like in state and fortune they lived,  
 the one having occasion to war with the *Sabines*, the other  
 with the *Centauris*; the one in augmenting the state of *It-*  
*aly*, and building of *Rome*, the other in delivring all  
*Greece* from tyranny and bondage; of equal travel both and  
 of like state: for then *Italy* was in *Romulus* time, as *Greece*  
 was

was in Theseus days. The next was in Rome Numa Pompilius, who for pity to the poor, and love toward his Countrey, and his gravity and severity in Law making, his zeal and religion to the service of their temples; in fine, for all vertuous doings in all respects, was like unto Lycurgus that famous Law maker amongst the Lacedemonians: The care that these two Princes had for their friends and countreys, were clean contrary to Theseus and Romulus before mentioned, as is set forth by Plutarch in his fourth book; Lycurgus was not so studious to call the Lacedemonians from vice and sin, but Numa was as careful to instruct the Romans in all goodness and vertue; so that Rome did bear witness of Numa, and Sparta of Lycurgus, who for their several and sundry Laws, their vertuous lives and doings, compared by Plutarch, they may well for their contempt, and neglecting the honours and dignities due to them, and for care they had either of them for their people, be like one unto the other. And even so Publicola did not onely imitate Solon in all points, but also translated Solons laws to Rome, so that one was counted most sage and wise in Greece, the other thought to be most happy in Rome. So did Numa also follow Lycurgus in all his doings, imitating his laws and orders in Rome. That comparison is made between noble Scipio and Hannibal, the one defending the state of Rome the other Carthage, and either of them in open wars with the other; that to read their lives and fortunes about the affairs of their countreys, what is it also but to see two noble Captains one like another in magnanimity and courage: whose fortunes, after many strong and stout services toward their countrey, was such, that they both were banished Rome and Carthage: And as they in life were most like, so did they embrace their deaths likewise. Even so was that stout Greek Alcibiades, which Thucidides most worthily prayseth, and M. Coriolanus that famous Roman, compared for the like magnanimity and state of fortune. Pericles that renowned Greek, and Fabius Maximus the Roman, who ruled long in Rome and Athens, were likewise noted one to be like another.

Plutarch in his book entituled *of the lives of Emperours* compareth Sylla the Roman to Lyfander King of Sparta; compareth Scerorius to Eumenes, and likewise Pompey the great to Agefilus King of Lacedemonia. If respect be only had to the martial feats, and noble acts of Greeks and Romans; If their lives, honours and dignities be weighed: If on the contrary, mishap, evil fortune, banishment, and such like be considered we must think and judge truly of Plutarch, in comparing these great Champions, and puissant Princes, as Alexander the great and Julius Cæsar, Demetrius and Anronius, Nicias and Crassus, men in all their doings, in all their enterprises, most like one to another.

Some again for wisdom and eloquence were to be compared, as Cicero to Demosthenes: Some for justice and equity were likened one to the other, as Cato the Seniore likened to Aristides the Athenian: For gentleness and clemency was Pelopidas, King of Sparta, compared to Epaminondas Prince of Thebes: Some again were compared one to another for their liberality and bounty, as that famous and liberal Phocion, was judged to be like to that free and noble Athenian, Cimon: Some were paralleled by misfortune, as Dion, who governed Sicilia a long time, in favour and great honour with Dionisius then King; to Brutus, who might command Cæsar to do what he would at Rome; and both at length banished.

We read moreover, that some were so like in countenance and face, in proportion of outward lineaments, that one could not be known from the other; as Antiochus King of Syria, had a servant named Arteon, so like unto him in face and person in all parts, that when King Antiochus died, the Queen Laodices dissembled the matter, having the presence of Arteon in stead of her husband the King; so blind and deceive the people, till she of her own decree had made another King in Syria. Cornelius Scipio, though he was of a noble family, of passing prowess, of excellent qualities; yet for that he was in person like deformed Serapion, he was called of the people Scipio Serapion. Pompey his father was

so like to his Cook Menogenis, that for all his honour and dignity, he was by the vulgar sort named another Menogenis.

Cruel Nero caused Sporus, for that he was most like unto a Sabine maid whom Nero loved, most detestably to be made like a woman, to use his filthy lust on him. They say that Ephestion was so like to Alexander the great in proportion of person, that Sisigambis, King Darius mother, who knew Alexander as well for the long wars that was between her son Darius and him as for that she was in one house with Alexander as a captive, having continual sight and talk with him, yet was she deceived oftentimes to distinguish Alexander from Ephestion, and kneeled to Ephestion in stead of Alexander divers times when she thought to speak to Alexander.

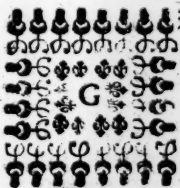
As for Pompey the great. one Vibius, a man of base birth, and slender progeny, was so like to that noble Pompey, that when he came at any time where Pompey was not, he was honoured and saluted of every man as Pompey by name, and supposed of all men to be Pompey himself, and he so much esteemed him, that he advanced him unto honour and dignity, and men called Pompey oftentimes by the name of Vibius, and Vibius by the name of Pompey; so like were these two one to the other. In the same manner Plancus the Orator was like Rubrius the Stage-player, who might not be known the one from the other, unless their apparel would betray them; so like they were, that Plancus was called Rubrius, and Rubrius called Plancus, as is before mentioned of Pompey and Vibius. So Mirrillo was like to Cassius Severus, Messala like to Menogenes, that as before it is spoken of Antiochus, Alexander, and Pompey, and their companions, so likewise of these the like may be spoken. Some are likened again for their huge quantity, and large proportion of body, exceeding the common measure of men, as Orestes and Achilles are likened the one unto the other for their great height.



Some for their monstrous shape are likened to one another as Gabbara and Tiormus two huge Giants, Piragmon and Poliphemus two huge and monstrous Cyclops. Some for the qualities of the body are likened one to another, as Ladas, who was so swift that he would run up on the soft dust without any shew or sight of his steps, he was compared to Polimnestor, who being a Shepheard did over-run and take a Hart, and for that cause was he brought by his master unto the games of Olimpia, the forty and six Olimpiade; where he won the victorie of running. Philipides was so swift on foot, that he ran in two days from Athens to Sparta and therefore compared to Philonides, who ran in one day one thousand and two hundred furlongs. Some again for strength, as that strong Roman Cicinius, was likened unto M. Sergius for the strength of body. Some again for memory, as Cineas, Orator to King Pyrrhus, was compared to Mettodoros the Philosopher; to witte of these, and to compare the stoutnesse and the qualities of Princes persons, I might grow tedious, therefore I think it better to observe measure in things, then with pollicite of writing or tedious examples molest the Reader: When it was told Caesar Augustus, that there was a young man of Sicilia that was very like to the Emperour in countenance and person, he commanded the young man to be brought before him, where when he came the Emperour demanded merily, whether his mother had ever been at Rome; the young man answered, my mother was never at Rome, but my father hath oftentimes been there: and so the Emperour was met with the like equivocation to him, as he meant to the young man, giving to understand that the young mans father might be as bold with the Emperours mother, as he thought he might have been with the young mans mother himself:

## CHAP. XXIX.

## Of Musick and Mirth.



Great controverſie there is for the antiquity of muſick, ſome do attribute it to Orpheus, as the Thracians, which with Horace affirmt, that the muſick of Orpheus could move ſtones, rocks, and trees: ſome to Amphion, as the Thebans do, who honour Amphion for the firſt Muſician, for that with the Harp he cauſed

ſtones and trees to follow him, wherewith he buildes the City of Thebes: ſome unto Dionifius as the Greeks, who ſay that he firſt invented harmony; Solinus affirmeth that muſick was firſt found in Crete: Polibius ſaith, that muſick was firſt found in Arcadia: Diodorus thinketh that Apollo found harmony firſt; Joſephus judgeth that Tubal amongſt the Hebrewes was the firſt maker of muſick; and thus ancient writers diversly do vary herein. But as muſick is but a ſound in number and meaſure, as Cicero ſaith, and by divers means ſound of men, ſo hath it been from time to time augmented by man. For firſt, when Mercury the ſon of Maia had found, after that the inundation of Nilus had watered all Egypt, amongſt divers other drowned creatures, a ſea Snail, the fleſh being withered, and yet the ſhell ſtill remaining, ſtriking the ſame it made a ſound: Thus did Mercury make firſt a Harp with ſeven ſtrings to correſpond the number of Atlantides, and then he added two more and made them nine, juſt with the number of the Muſes: thus was the firſt Harp made by Apollo, though ſome ſay it was made by Orpheus, ſome by Amphion, ſome by Linus: yet it is moſt like that Apollo made it. For in Delphos, the picture or effigies of Apollo is there ſet up having in his right hand a bow and in his left hand the three Graces and either of them having in their hands ſeveral kind of instruments, the

the first a Harp, the second a Pipe, the third a Flute. In the chapter of the invention of things, you shall at large find more concerning musick. But now to declare the harmony of musick, the mirth and melody that proceeds from musick, the love and affection that antient Princes and grave wise men bare to musick: Themistocles, though he was wise and discret in other things, yet for that, as Cicero saith in his first book of Tusculans, he refused to hear one play on the Harp in a banquet where he was, he then of the wisest men in Athens was thought and judged to be of lesse learning than they supposed him to be: For the Greeks judged none to be learned, unlesse he were experienced in musick: Socrates the father of all philosophy, and master of all Philosophers being by the Oracle of Apollo named and judged the wisest man in all the world, in his latter years being an old man was taught to play upon the Harp, and often found amongst little children: he being taunted of Alcibiades, for that he found him playing with a little infant called Lamprodes, answered: it is good being to be in good company. Then so that wise and discreet Prince Agemilaus, king sometime of the Lacedemonians, spying one of his men to laugh at him for that he rode upon a long reed with one of his children, said: hold thy peace and laugh not, and whensoever thou shalt be a father, thou must do as a father. We read the like of noble Architas the Tarentine, who when he was married, having a great number of servants in his house, he would play with their children and delighted much in the company of young infants. Certainly either of these thys last mentioned, Socrates, Agemilaus, or Architas, were in those days most renowned for their wisdom and knowledge, and yet refused they not the company of young infants.

That mighty and strong Hercules though he was the son of Jupiter, and counted in all the world most famous, rather a God taken then a man, as Euripides doth testifie, would be often found amongst children and young innocent infants playing, saying this sentence with a child in  
his

his hand : I play with children which for the change thereof is so grateful unto me, as though I were in the games of Olympia. The self-same famous Hercules went to school to Livius to learn to play upon the Harp to solace him in his sadness, and to make him merry when he was compelled to mourn. In the midst of his triumph went that great Conquerour Alexander likewise to learn musick. That divine and godly Prophet David played upon his Harp, and served his God with hymns and godly ballads. It is written that in the marriage of King Cadmus the son of Agenor, who builded Thebes in Boetia, the Muses played on instruments.

In Greece musick was so esteemed, that their sages and wise Philosophers addicted themselves wholly to musick. The Arcadians, the Lacedemonians, and the Thracians, though they were people much given to wars, severe in dealing, hardy in all travels, and in learning most experienced, yet would they acquaint themselves with musick till they were thirty years old. The people of Cræt brought up their youth in all kind of melody and harmony. The most part of the world did learn musick, save in Egypt, where, as Diodorus in his second book affirmeth, musick was forbidden, least the tender and soft minds of their youth should be inticed to too much pleasure. And though some contemn musick with Diogenes, and say that it were more profitable to mend manners then to learn musick : and some with Alcibiades despise musick, who was wont to say that the Thebans were most men to learn musick, for that they could not speak, but that the Athenians should hate such wanton tunes, for that they spake without instruments : Likewise King Pyrrhus being demanded which was the best musitian, Python or Charifus, he despising them and their musick, preferred a great warrior according to his own mind, named Polyperches : though these I say with divers others despised musick, yet we read again as wise as they, as stout as they, used much musick, as Achilles, Alexander the great, Nero, Silla, M. Cato, Secrates, Cimon.

To many might I repeat : the learned Jopas whose songs in Virgil are expressed : the Salij, whose pleasant pamphlets Rome a long while embraced, and much esteemed. For as musick is delightfully pleasant, full of harmony and melody : so is musick terrible also, and full of life and courage.

For we read in the old age, while yet the world was raw, that Aliates King of Lidia, in his wars against the Philestians, had Musitians for his Trumpeters, Pipers and Fiddlers, as Herodotus in his first book affirmeth, to move the people with musick to wars. The people of Cræta, as Gellius writeth, had Citterns and Cithrons playing before them as they went to the field to fight. The Parthians used, as Plutarchus in the life of Crassus reporteth, the beating of drums at their going into field; the Ethiopians used songs of divers tunes, and dancings before they went to wars : the Syrians before they met their enemies, would sing ballads to honour the same of the wars, with all kind of dancing to solace themselves ; the Cimbrizians did make melody with ox skins, beating the skins with sticks like drum sticks, at the very entrance to the enemies. Cyrus the great King did teach his soldiers sing to Castor and Pollux, before he took his voyage to the enemies ; the Athenians would sing hymns to Jupiter before they would go to the field ; the first noise and sound that the Lacedemonians had, as Thucydides saith, instead of Trumpets were Flutes, till by an Oracle they were warned of Apollo that if they thought to have victory over Mæstena, they should appoint a man of Athens for their Captain : the Athenians being right glad of the Oracle, for that the Lacedemonians and Athenians were alwayes enemies one to another, they sent to Athens for a Captain, who appointed to them a lame and a reformed man, named Dircæus, in a reproach and mock of the Lacedemonians.

This Dircæus being appointed and made Captain over all the people of Sparta, he first then invented the trumpet, and taught all the Lacedemonians to sound the trumpet, which

which was such a terrour to the enemies, the people of Mef-  
fena, that at the first sound of the trumpets they fled, and so  
the Lacedemonians got the victory; thus was the ancient  
musick in the beginning so necessary, that every country  
indeaboured to have skil in musick: then Mars claimed  
musick in the field, now Venus onely exerciseth musick in  
chambers.

This is that kind of gentle and soft musick the Egypti-  
ans forbade the youth to be taught, lest from men they would  
become again women; but shall we join the old ancient  
games, the mirth, the solace, and the plays that they used in  
those days, together with their musick, to make the agility  
of that time, and the activities of that age to be much este-  
med amongst the Greeks and Gentiles. The Greeks had  
four great games appointed: the first in mount Olympia  
in Arcadia, hard by the City Pisa, which Hercules invented  
first to honour Iupiter: this was so famous amongst the  
Greeks that even as the Romans used to account their time  
by their Consuls, so did the Greeks use to number by the  
games of Olympia, which was appointed every fifth year.  
Unto this game came all the youth of the world, both on  
horseback and on foot, to do masteries, the reward was ap-  
pointed for the victors a Garland made of Olive leaves: for  
they came not there for money, but for mirth and exercise,  
inasmuch that when Tigranes King Artabanus son heard  
of the fame thereof, and of the Garlands of Olive, he said:  
Well worthy were the Greeks to be spoken of, that so lit-  
tle esteemed money, the Olive was preferred for the chief  
reward in Olympia. This fame moved first King Xerxes  
to war against the Greeks to his loss and decay. The se-  
cond games were called Pithii, and invented of Apollo in  
memory that he killed the great Serpent Python, which  
was of Iuno sent to kill Latona, Apollo his mother. Here  
was appointed for the victors either on foot or on horseback,  
a garland made of Oak leaves. Were likewise all the  
youth of Greece exercised feats, practised policies, used ma-  
steries, and proved themselves in any thing that they felt  
themselves



themselves apt to perform, as in running, leaping, wrestling, riding, swimming or such like as then was used; the third was called Isthmia, invented of Theseus in the honour of Neptune. In this play was appointed for the victors certain garlands made of Vine leaves, having the name of Isthmos, a place in Achaia where Neptune is worshipped. The fourth game is called Nemea, which the Argives make in memory of Hercules, for that he killed a great fierce Lion in the woods of Nemea, according to the name of the play. Here do likewise the Argives come to exercise youth, and practise feats as the rest do; these four plays were long in Greece observed, as causes and occasions for men to come together, to shew feats and to try qualities: the first in Olympus for Jupiter, the second in Delos for Apollo, the third in Isthmos a place in Achaia for Neptune, the fourth amongst the Argives to Hercules. In the first play the garland of victory was made of Olive, in the second play the garland of victory was of Oak, in the third play they had their garlands of Vine, in the fourth play of Poplar; and thus then they triumphed in their mirth, they joied in their victories they gloried in their garlands while the Lawrel as Ovid said was not known. Besides these four famous plays, there were others others, as Pyrrhus play which he invented in Creet, for the soldiers to exercise themselves in arms; wherein he taught others gestures and sundry postures, whence first proceeded the use of wars: this was a kind of dancing in arms, as Dionisius Hall in his seventh book saith, which was by the people called Curetes, maintained in the memory of Pyrrhus. Licaon likewise invented other kind of plays, where naked men, contrary to Pyrrhus games, did use feats of activity. Others other games were had in great estimation in Greece, being made and invented of men, but the first inventour of mirth was as Diodorus saith, Mercurius, which onely was invented to recreate the people, and to practise agility and feats of bodies. Others there were of lesse name, but of as great mirth, as others kinds of playing at the Ball, which is an ancient game.

game as it seemeth in Virgil, and it was much used sometimes amongst the Trojans, for when Aeneas immediately after the destruction of Troy came unto Italy, he taught the exercise of the ball, before he married Lavinia King Latinus daughter; and at this day it is much used in divers countries.

Again, for further recreation, they used sundry kinds of playing at dice. Herodotus both witnesseth that the old and ancient Libians did first find out the dice and Ball, though Plini both report that one named Pycnus first found the play at the Ball: but for the certainty thereof, since so many balls there are, and the playing likewise is so variable, both Plini and Herodotus may well agree: for the people of Lydia at a certain time being oppressed with great dearth, and so plagued with hunger, they invented then divers kinds of games at dice, as Herodotus affirms to pass the time in playing, & to forget hunger, for they fed one day, & then came together the second day to play: thus eating a little one day to satisfy nature, they played the second day to forget hunger. Again, there was amongst the ancient Greeks a play much like unto our chesse play, which one Xerxes a wise man first invented, to warn a tyrannous prince, which he there served, to forsake his tyranny, and to let him understand by his play, that a Prince ought to be vigilant, and to use his subjects as his force and strength, even as the play is in moving the Patrons, the Knights, the Bishops for the defence and bulwarks of the King; thus as the player I mean Xerxes did shew his master the King the effect of the play, how the King was preserved by playing wisely of the men lest they be lost, so the tyrant himself understood by the play of Xerxes, how dangerous that Princes state is, that useth not well his subjects, nor discreetly see and watch for their commodities, which is the Princes safety.

Another play was used then in Greece, either upon the Dice, or else closely in hand, called Chen and obbe. This play came from Greece unto Rome, in the time of Au-

gustus Cæsar the second Emperoꝛ of Rome, as Suetonius doth write in the life of Augustus wrote a Letter unto his daughter in Rome, after this sort Daughter, I send thee two hundred and fifty Sesterces, which I give amongst the guests, to play after supper, the Greek play called Even and odd. whether it be at Dice, or close in hand. Lots likewise were much used for recreation and mirth, with divers other sundry games and plays to recreate the mind of man, which both the Greeks and Gentiles did practise, as well to try their wits, as also to use pastime and mirth, to draw company together to be merry.

I leave the Greeks a while, and will speak something of the Roman pastimes and sports, which in nothing were inferior to the Greeks, but rather excelled Greece, and all the world in all qualities. And lest I should seem tedious, I will speak of no more but four principal games, correspondent to the Greeks, and coequal to their number. The first called Lupercalia, brought out of Arcadia by Evander, and sacrificed to Pan upon mount Valentine: And as Silvanus doth write, the sacrifices were made in the moneth of February after this sort; The young men of Rome did convene together, every one bearing in his hand a scourge, or a whip made of Goats skins, running one to another, and he that was most swift of foot, escaped stripes; for every one was to run to another in order, every one his length before the other; and thus they made themselves swifter in running by reason of the stripes, for he that was overtaken by the way, was sure to feel the blow. Every man ran naked, to this end, that they might be the swifter. The women likewise, thinking thereby to become more fruitful and fertile, offered themselves willingly to receive the stripes of the rattling thongs. These scourges and whips that they had in their hands made such a noise, by reason they were made of dry skins, that it made him that ran before to strain himself hearing the noise, and fearing the stripes.

The second game that the Romans used, was called Circenles; some say it sprung up first among the Romans themselves

selves, in a place appointed by Rome, environed about with huge and strong walls. Here all kinds of pastime and sports were used, running with horses, and fighting on horseback in the one end; In the midst the Champions were placed in arms to fight on foot; In the other end, wrestlers, leapers, runners, and such like games were appointed; so that the place was framed accordingly long and large, that they might have room enough in both ends, and in the midst.

This was the chief and the most ancient play among the Romans, saving Saturnalia. This sport did Janus invent, who did reign together with Saturn, as Macrobius saith in the memory and monument of Saturn his fellows. This play was celebrated in the moneth of December, with such mirth, pleasure, and pastime, that it far surmounted all other. In this moneth of December, every man saluted his friend with rewards tokens, presents, or with any treasure that they had, to pleasure one another. And because all things were common in the time of Saturn, which was called the Golden World, there was such mirth used, as would make some men of this time jealous to see it; I beleve nee of this Age would be content to see his servant in bed with his wife, which in Saturn's time was tolerable. Some say this play sprung first among the Pelagians, some again affirm that it began among the Athenians; but how and where it began in other countreys it is no matter, but in Rome it was first framed and invented by Janus.

The fourth play amongst the Romans was called Gladiatoria, where the youth of Rome came to learn how to behave themselves among the enemies. In this play they did fight one with another at the long Spear, the long Sword, the Staff, and such weapons as then they used in fight, so to embolden themselves: In this play, being naked, and without arms, they came to fight against their armed enemies. By this play were the Romans taught boldly to fight with their enemies, and being hardened at home, did little esteem wounds and blows abroad. Thus games and plays were

were chiefly esteemed of the Romans, who, as Cicero in his Offices affirmeth, had divers others in Martius field, hard by Rome, to exercise the young men to practise feats of Chivalry, to become ready and prompt in martial affairs, which they onely most esteemed.

# CHAP. XXX.

## A Comparison between the love of Men and Beasts.



If men be divers in affection one towards another, as we daily see and try by experience; how much ought the silly and simple beast, which wants use of speech, to be commended, that so careth and provideth for its self and his own. And though Cicero saith it be common to all living creatures to multiply, and to be carefull over those that nature procreated, yet men do excel all kind of beasts, seeing all things are in subjection to man, as well the heavens above, and all that shineth therein, as the earth beneath, and all that lieth thereon. And here I marvel much, though the secret working of nature in fierce and raging beasts be tolerable; yet in a reasonable man, whom (saith the Philosopher) Nature onely moveth to the best, such enmity, variance and discord should proceed. It is thought that the Eagle and the Swan be not friends, that the Dolphin and the Whale cannot agree, and that the Wolf and the Fox are always at variance: the same of the Dog and Cat, of the Crook and the Kite may be spoken; but it is well known, that man is most odious to man; and though it be spoken, *Homo homini Deus*, yet it is proved, *Homo homini Daemon*. If Nature made the Lion, the most valiant beast in the world, to fear the little crowing Cock; if Nature do cause the huge and monstrous Elephant, to tremble at the sight of a silly simple Sheep; and if Nature move the Panther, a strong and a strange beast, to quake at the presence of a Hind: If Nature work so subtly, that the strongest, mightiest, and valiantest beasts, should

Should fear those that are most ancient and most simple : how much more might reason rule in us to fear our God and his mighty works , which we altogether contemne , either forgetting his glory , or despising his power ? thou gh in beasts the heavens have dominion , yet said David , man by his reason and knowledge of God ruleth the heavens . But I will omit to speak further of that , and will return to that which I mean a little to discusse . I will not speak of the love and affection of man in general , but of the love mutual betwixt man and wife , betwixt brother and brother . And as it is a vertue not to be forgotten , so is it a vertue most rare to find , for every thing in its own kind is most to be accepted , and first to entreat of the exceeding love , of the wonderfull affection that men bare towards their wives .

We read of that noble Roman Antonius Pius , who loved so well his wife Faustine , that when she died , he caused her picture to be made , and to be set up before his face in his bed chamber , to ease some part of his grief with the sight thereof . M. Plancius sayling with his wife to Asia , with threescore sail of ships came very gorgeously to the City of Tarentum , where in the midst of his pomp and great glory , for that his wife Orestella by sickness died , he slew himself with a dagger , saying : two bodies shall possess one grave . We like we read of two young men in Plutarch , the one named Enilius , the other Cinnippus , who for meer affection and passing love towards their wives , after long torments pangs and pains conceived by inward griefs that their wives were dead , did offer their pined bodies a sacrifice unto death , for a pledge of their true and faithfull love . What means doth love seek to save it self , and to be acquainted with ease and pleasure , how carefully the Greek Poet Antimachus bewailed the death of his wife Ligidides , in such mourning verses and wofull plaints that whosoever did read them , he would be as ready to weep in reading the dolefull Epitaph of Ligidides , as was Antimachus her husband sorrowfull for her death . Pericles was so loving to  
 his



his wife, being a noble Captain of Athens, and he was  
 withal so chaste, that when Sophocles espied a marvellous  
 beautifull young maid, saying, Behold a passing faire young  
 maid, Pericles answered and said, Not onely the heart and  
 the hands of a Magistrate must be chaste, but also his eyes  
 must refuse the sight of any but his wife. It is read, that  
 Pericles being at Athens, he was found kissing and making  
 much of his wife, and being from Athens, he was found  
 as sad to depart from his wife, as he was willing to die for  
 his countrey. Orpheus loved so well his wife Euridice, that  
 as the Poets seign, he feared not the power of King Pluto,  
 to redeem his wife, with hazard and danger of his own bo-  
 dy. Innumerable are they that deserve the like fame, so  
 that these few may be a sufficient proof of others. And now I  
 will produce a few examples to prove the like good will and  
 love from the wives shewed toward their husbands, as hi-  
 therto you heard the great love of husbands towards their  
 wives. Alcestes, a noble Qu. of Thessaly, at what time R.  
 Admetus her husband should die, having received an answer  
 by an Oracle, that if any would die for the King he should  
 live; which when all refused, his wife Queen Alcestes of-  
 fered her self to die to save her husbands life. Julia the wife  
 of Pompey the great, and onely daughter to that famous and  
 renowned Julius Caesar Emperour of Rome, was no lesse  
 obedient to her father Caesar, then she was loving to her hus-  
 band Pompey, who though they both were enemies one to  
 to another, yet she shewed her self a loving daughter unto  
 her father, and a true wife to her husband: and so true, that  
 when she saw her own Pompey coming bloody from the field,  
 as his apparel made a shew a great way off, she supposing y  
 her husband was hurt, being great with child, did straight  
 fall into trabel, and died before Pompey had yet come in.

The love of Artemisia Queen of Caria towards her hus-  
 band King Mausolus is as well declared by the sumptuous  
 Tomb, and gorgeous Grave, which she made for him when  
 he died, counted for the excellency thereof, to be one of the  
 seven wonders of the world; it was also truly verified by  
 ceremonies

ceremonies at his death, in making the skull of his head her drinking cup, in drinking all the ashes of his body as sugar to her wine, and in knitting of his heart to her body, saying, Though our bodies be parted, yet our hearts shall never be asunder.

That noble Greek Laodamia loved her husband so well, that when she heard that her husband Proteus was slain by Hector at the siege of Troy, she desired onely of God, that she might see his shadow or likenesse once before she died; which when she saw, embracing the likenesse of her husband, as she thought, in her arms, she then presently died.

We read that Queen Ipsicratea loved her husband King Michridates so entirely, that she shaved off all the hairs of her head, and did wear mans apparel, and followed him like a Lackey, for that he should not know her to be his wife; she had rather go to the wars with her husband like a Lackey, then tarry from her husband in Pontus like a Queen. Paulina when she heard that her husband Seneca was put to death by that cruel Emperour and Tyrant Nero, whom Seneca sometime saught in his youth, but was at length requited with death; when (I say) Paulina heard thereof, she enquired what kind of death her husband suffered, which being known, she attempted to die the same kind of death her self as Seneca her husband.

Likewise that noble Portia, daughter to Cato, and wife to Brutus, hearing that her husband was slain at Philippi, for that she could not procure a knife, she choaked her self with coals. The like History is read of Trua, who when she knew by letters that her husband Vitellius was environed by his enemies, and no way able to escape, his wife rushed into the Camp, and preast near her husband, ready to die or to live in the field with him.

What can be so hard to take in hand, but love will hazard it: What can be so perilsous, but love will venture it: Neither water can stay it, nor fire stop it. Sulpitia the wife of Lenculus, the daughter of that worthy Roman Patriculus, when she perceived that her husband was appointed by the

Magistrates of Rome to passe unto Sicilia as an Embassador, and there to continue for a season. though her mother had great charge over her, and very carefull and studious she was to comfort her daughter in the absence of her husband; yet she deceived her mother, she changed her apparel, and caused her two maids likewise to be disguised, and went all by night from Rome to Sicily, Emilia the wife of Affricanus, and mother to the noble Cornelia, who was mother to those famous Romans called Gracchi, perceiving her husband to be in love with one of her maids in the house, and often to use the maid as his wife, though Emilia knew well of it. yet she never hated the maid, nor opened it unto her husband; But after that her husband was dead she gave unto this Maid a great summe of money, and married her wealthily in Rome: A rare thing to be found in a woman.

What shall I speak of the love of Penelope in Greece, towards her husband Ulysses? or shew the constancy of Lucrece in Rome, towards her husband Collatine? the one twenty years was proved by divers noble Greeks, yet she remained true unto Ulysses; the other though force being ravished by proud Tarquinius son, named Sextus, would not be false to Collatinus, but opened the same, and rebenged it with her own death. Now again how well did Queen Tomyris love her son Margapites, the death of great Cyrus King of Persia with two hundred thousand of his souldiers can testifie: or how Aegæus loved his son Theseus, who when he had perceived the black sail, he supposing his son was slain, in that Labyrinth, he threw himself from a high rock into the sea. Why should I molest the Reader herein since an end can hardly be found? I will but onely recite one woord: the Discorde of Valerius, of a servant to one named Panopion, who hearing that certain souldiers came to the City of Reatina, in purpose to kill his master, he changed apparel with his master, and conveyed his master first away safe from the enemies, and he went unto his masters bed, as though he had been Panopion, and suffered himself to be slain  
in

in stead of his master. A man would think, that greater love could be found in no man, then for a man to die for his friend, and truth it is: But to find such love in beasts towards men, is wonderfull indeed; Insomuch, that in Leucadia a Peacock loved a young Virgin so well, that when she died, the Peacock also died. And Pliny saith, that in the City of Selson an Eagle being brought up by a young maid, loved the maid so well, that it would fly abroad, and kill fowls, and bring them home to the young maid; and when the Virgin died, the Eagle flew into that same fire where the maid was appointed to have her dead body burned, and also died with her.

The Persians were wont for favour and affection they bare unto their horses, to bury them; and the people named Molossi made have Sepulchres for their dogs. Alexander the great made a tomb for his horse Bucephalus, so did Antiochus and Cæsar likewise. Such love and faithfull trust was found in dogs, that the great King Masinissa of Numidia never went to bed, but had a dozen great dogs in his chamber, as his guard to keep and watch him from his enemies, for sure he was that money might not corrupt them, friendship might not allure them, and threatnings might not fear them. There was a Dog in Athens named Caparus, unto whom the tuition of the Temple of Æculapius was committed, with all the wealth and treasure therein, which in the night being trained away, the Temple was robbed, the substance and the riches was stoln thence, but in the morning the dog sound out the falsehood thereof, and made all Athens privy of the theeves, by raving and running toward them.

We read in Plini of Uliſſes dog, which Uliſſes left at home when he went with Agamemnon to Phrygia to the wars of Troy, and being twenty years absent, he found Penelope his wife and his dog faithfull and loving at his return. That noble Greek Lisimachus had a dog named Duriſdes, that loved him so well, that even at Lisimachus death, the dog died also. Hiero had another dog, that, died even so,

and ran willingly into that flame of fire where his master did burn, to die with him. I might well speak of Alcibiades dog, which wheresoever he came, no man might or durst speak any evil of Alcibiades in presence of his dog. Titus Sabinus dog never forsook his master in prison, and when any man gave him bread or meat, he brought it to his master in prison, and when he was thrown into the river Tiber, the dog was seen, as Fulgotius saith, to do what he could to lift up his masters head out of the water, thinking his master had been alive.

At what time Pyrrhus subdued the City of Argos, there was in those wars an Elephant which after he perceived that his master was slain, went up and down among the dead soldiers to seek his master; which being found dead, the Elephant brought his body being dead to a safe place, where the Elephant after much mourning died for sorrow. The like examples we read in Plini of horses, and specially of three, the one Alexander the great, King of Macedonia had; the second Julius Caesar Emperour of Rome possessed; the third Antiochus King of Syria had: these three horses suffered no man to ride or touch them, but their own master, and were so gentle to them, that they kneeled to let them mount on their backs. Thus beasts did bear fancy to men, obey and love them, and were most true and trusty to men, and did shew such love, as neither Seleucus to his son Antigonus, or Pericles to his son Prialus, nor Socrates to his son Lamproces did ever shew. How gentle was a Wolf unto King Romulus, to nourish him in spite of his Grandfather Amulius? How loving was a Bear to Alexander, to bring him up against his fathers will King Priamus? How kind was a Witch to King Cyrus, to foster him unawares to his Grandfather King Astiages? The Bees come to Plato his Cradle to feed him with honey, being an infant. The little Ants brought grains to feed King Mydas, being likewise in his Cradle. What is man said the Prophet David that thou art so mindfull of him, that thou hast brought all things in subjection to him, beasts of the

the fields, fowls of the ayre, and fishes of the seas, all things made to fear and to love him, and yet he neither to fear God nor to love himself. We read in Quintus Curtius of an Elephant that King Porus of India had, which Alexander the great took captive afterward, when this Elephant saw the King first, he knéled down and shewed such honour and homage as was marvellous to the beholders. It is read in Cælius, of a King in Egypt named Merthes, that had a Crow taught to carry his letters, and how to bring answer in writing home again. Plini doth write that a Nightingale loved Stesicorus so well, that it would alwaies sing at the beck of Stesicorus to pleasure him. Heraclides the Philosopher had a Dragon taught to follow him every where. Ajax likewise had in Locrestia a Serpent brought up and taught to honour him as his master. Agrippina the Emperesse and wife unto Claudian, had a Thru that never departed from her during the Emperesse life. Plini hath in his book of natural histories infinit such examples to prove the love that all moving creatures do owe shew to man: as the wild Bull in Tarentum, the raging bear in Dania, which Pythagoras so tamed, that all places, all countries and all persons, were sure and safe from any danger or hurt by these wild beasts. This cometh by no vertue that is in man, but onely by that which God made for man, that all living creatures fear man and love man; so that if comparisons be made, it shall be evident that there hath been more love in beasts towards man, then in man towards man: yea, then brother to brother, then the husband toward the wife, or the wife toward her husband, considering the nature of man and the beast together.



CHAP. XXXI.  
Of Memory, and Oblivion.



Some hold opinion, that in the ancient time whiles yet the world flourished not in learning, that memory then was most set by and esteemed; for whatsoever was seen or heard, was then committed to memory, and not recorded in books. But Socrates said, after the use of letters were had, the vertue of memory decayed, for that care which then was by tradition and memory, with care and diligence to observe, is now by all put in books, that now our memory is put in writing, and then was it fixed in mind: insomuch that the noble Athenian Theonistocles passing by Simonides school, who as some suppose taught first the Art of memory, being demanded whether he would learn the art and faculty of memory, answered, that he had rather learn how to forget things, then to keep things in memory, for I cannot said he, forget what I would, and I have things in memory, which I would they were out of memory. Seneca doth so report of himself; that he was of such a perfect memory, that he could rehearse after one, by hearing, two hundred verses: yea to a greater marvell of his memory, he could recite two thousand names of men, being repeated once before him, with as good a memory as he that first named them. The like we read of Elius Adrianus a Captain, that having a great army of souldiers under him, if any were absent in any place about any business, he had in memory the name of the person, the name of the place, and the cause of the business. Of this excellent memory, to their perpetuall fame was King Cyrus and Scipio, the one a Persian the other a Roman, which had this same by memory, that either of them could severally call their souldiers by name, every one after another, which is most rare, yea most marvellous, having so many alwaies under them, as both

both Rome and Persia were chiefly in their days by them defended, to be able to name so many souldiers, as either of them both had in their armies. Their memory was such then that they may not be forgotten now: Julius Cæsar was much renowned, for that Pliny reported, that he could do such things by memory, as in reading, in talking, in hearing, and in answering at one time, that no fault could be found in either of these four qualities at one time practised, whereby he deserbeth no lesse praise by his memory, then fame by his acts. Others excelled in time past in memory, as Hortensius a noble Orator of Rome, was able to speak in any place, any thing which he premeditated privately, without study openly, he had more trust in his memory then in books. Carnides of Greece was so famous for that faculty, that he never heard any reading, but he could repeat it word by word without writing. were the writing or reading never so long, he would not misse a syllable. Cineas a noble and a famous Orator, one of the counsellours of King Pyrrhus, being sent from Epire unto the Senators of Rome as an Embassador, he but once hearing the names of the Senators, before he came unto the Senate house, he named them orderly by name, every one after another, that all the Senators were in a great admiration of his memory, in repeating so many names. in opening so many matters, in concluding so many things: which when he came unto King Pyrrhus, he recited not onely his doings and orations, but also their answers and replies, every word by word, as then was spoken, done, or written by the Senators. This Cineas was not so excellent of memory, but also of passing eloquence of whom King Pyrrhus was wont to say, that he got more Cities, Towns and Kingdomes by the eloquence of Cineas, then with all the force and strength of the Epirots beside. It is written in Laertius in his eighth book, that Pythagoras had charge of God Mercury, to ask what he would (saying immortality) and he should have it, and he willed to keep in memory all things that he heard, and saw, and to forget nothing

being dead, of that which he saw bring alive, which being granted the soul of Achakides being slain by Menelaus, entered in Euphoibus, secondly took place in Hermonius, thirdly in Pyrrhus, & fourthly into Pythagoras, which had such memory thereby, that he could describe the state of the living & the dead. Divers were famous for memory amongst the Greeks, as Archippus, Lyfades, Metrodorus, Carneades, Theodectes, and others. Many amongst the Romans, were renowned for their memories, as Julius Cæsar, L. Scipio, Portius, Claudius Hortensius, with infinite number. What great fame had Mithridates King of Pontus that having as Pliny and Gellius both report xxi. strange nations, that were soules mates alwaies in wars under him against the Romans. he could speak xxi. languages without interpreter to open his mind unto them. A strange thing it is now to find a man in this our ripe years, that can speak half a dozen languages. If a man can but smatter in six or seven languages, he is noted to be a rare fellow, and yet King Mithridates had xxi. A note of great memory; for some there be in learning for one language, that they hardly know, they forget another that they know. What worthy man Lucullus is remembered of Cicero in his fourth book of Academical questions. for his passing and noble memory. The Egyptians used notes and figures for their memory, insomuch that they noted the well memorized man with a Fox or a Hare, for that the Hare heareth best, and the Fox is of greatest memory: and if any wanted memory, they compared him to the Crocodile. We read of Eldras a Priest, that he had all the laws of the Hebrews upon his finger end. We read of Portius that he never forgot any thing, that he once read before. He again, would never read that, which once he wrote, but straight out of hand, his memory was such, he would speak it and pronounce it in order even as he wrote it before. Memory therefore is likened to a Jet, which taketh and stayeth great fish, and letteth though the little fish; and even as books that be not occupied wax rusty, and did cleave together, so memory that

that is not occupied, saith Seneca, waxeth dull, and obliuious, as we oftentimes see how forgetfull men wax, either with sickness, age, or such like, that letteth the memory of man: as Orbilius by extremity of age forgot his Alphabets and letters: Hermolaus had a friend, which in his youth was a perfect Grecian, and yet in his latter years waxed so obliuious, that he could not read Greek. Plini saith Messala surnamed Corvius waxed so forgetfull by long sickness, that he forgot his own name. And Seneca both writte of one Calpurnius, that was so weak of memory, that he did forget the names of those, that he was daily in company with, as Achilles, Ulysses, and Priamus whom he knew very well. What is it else for a man to want memory, but to want the name of his knowne friend, for hee is no man that knoweth not that man: as Augustus Caesar, sometime Emperour of Rome, his beaue having forgot when he should come unto the Senate, demanded of the Emperour whether he would command him to do any thing that he could do? why said the Emperour, take this letter with thee, that men may know thee, for thou knowest no man, for thou wantest memory.

Cicero doth make mention of Curio, that was so obliuious, being a iudge, that he forgot the cause, which he should giue iudgement upon. Likewise Atticus the son of Sophista was of so frail memory, that he could neuer keep in mind, the names of the four Elements. Bamba a certain King of the Goths, by a draught of drinke giuen by Heringeus his successor lost his memory. It may well be that drinke catteth off memory. For the Poets faine that there is a riuer named Lethe, whose water if any man taste thereof, he forgetteth any thing done or past before. In this were the Thracians so dull of memory, that they could not count above the number of four. Now that memory is praised in some, and obliuiousness is dispraised in others, there want no testimonies therein what may be spoken of those that were counted famous clerks, and the renownedest Counsellors in all the world, which did not onely stay in their

Orations, but also were quite beside their matters: as Demosthenes Cicero, two noble Orators upon whom depended the City of Athens and Rome, such imperfection was in them, that Demosthenes was so dismayed at the presence of Philip King of Macedonia, and Cicero so astonished at the presence of some bold Senators, that both tongue and countenance failed these noble Orators.

Likewise Theophrastus that grave Philosopher who succeeded Aristotle, many times was put to silence in the midst of his Oration, before the people of Athens. So was Heraclius Severus dumb before the Emperour, Herodus Atticus was before M. Antonius; so that the presence of Princes, the dignity of places, the majesty of States, abate and change the worthinesse of the person. Some again challenge to themselves that which altogether they are in no capacity to apprehend, as Hyparchion, who when he would have contended with Ruffinus, had not a word to speak, in so much that a proverb grew thereon, applied unto him that is more talkative then wise, *Hiparchion is dumb*. Some again with Cassius Severus, who though all his books were burned by Senators, said that he carried all his learning in mind and memory, which could not be taken away. For my learning, said he, is in my mind, and not printed in books.

The greatest excellency that can be in man is memory, and the next thing that approacheth immortality is memory. and so nigh, that if a man could but remember the end of the things, he should never taste death, but he should live forever.

## CHAP. XXXII.

Of Dissimulation and Craft; of Subtiltie and Deceit.

**T**hat Cynick Philosopher Diogenes, making himself ignozant sometime in that which he knew best, was wont in banquets and feasts to say, if any man had demanded what kind of meat there was, I cannot name it, but I can eat it; and so would passe to answer any thing with dissimulations. So likewise Sigismund the Emperour would say, that he that could not dissemble, could not rule. At what time Galba, a Citizen of Rome, had bidden a Gentleman named Mecænas unto supper, perceiving the Gentleman to be in love with his wife, he feigned himself asleep, for that Mecænas might shew some part of his will, and love in the mean season: In the mean time, while his wife and he were in talk, came one of his servants, to take some things away from the table, supposing his master had been asleep; unto whom his master said, Sitrah forbear, though I see not Mecænas, yet I see you; I sleep to him, and not to you.

The like dissimulation was between Demosthenes and Archias, at what time he fled from Athens for fear of Antipaters displeasure, and went to the Isle of Calabria, where in the Temple of Neptune he hid himself, till Archias came, and promised him what honour and dignity he could enjoy, if he would come unto Antipater: Demosthenes perceiving his dissimulations, and crafty ways, answered plainly, to move him to anger, and said, Thou of all men couldest never play upon the stage, playing thy part then where truth is oftentimes opened, and now at this time, thou canst not be an Orator, to perswade me: whereat Archias waxed angry, and threatned to hale him out of the Temple; to whom Demosthenes answered, Now perforce thy dissimulation is broke forth into truth.

I might hereon say, to note the great dissimulation be-



twen Metellus and Scipio, which was so great, that Metellus feigned that Rome was happy that Scipio was boyn therein, and yet was his mortal enemy all the days of his life. In like case Frederick, an Emperoz sometime of Rome, at what time the Senators would sit about the state of the City, he would say, Before you go into the Senate house, cast away from you two things that you carry with you: And being demanded of the Senate, what two things were they, he said, Simulations, and Dissimulations.

In this Philip of Macedon differed much from his son Alexander, insomuch, that Alexander would exercise nothing but magnanimity and truth; and his father used all kind of falshood, as was seen by subduing of the Barustians, and the Cities of Thrace; for under colour of peace, he commanded his souldiers to bring under their Clokes, every one a cord, that at what time King Philip made silence to speak, the enemies being attentive to hear, he stretched forth his right hand, for a Watch-word to his souldiers, suddenly to bind the enemies with their cords, and to bring them captive to Macedonia. The like craft used Alcibiades amongst the Agrigentines, feigning that he had something to speak for the common profit, as well of Athens, as of Agrigentum, calling them into place as though he would open something necessary for them, and had the Greeks ready in the mean time to take the City, and to possesse their substance by this craft.

Such craft used Thrahillus, to take the City of Byzantium; such deceit used Zopyrus, to overcome Babylon; such did Sextus the son of Tarquinius practise against the Cabi-ans, who when he perceived that his father might by no means subdue them, he imitated Zopyrus craft, making the enemies to believe that he was ill handled, and cruelly used by his father, and that he knew well how to deceive his father, and to betray him unto them, they being ready to beleve Sextus, made him chief of their company: He straight sent messengers to his father, to signifie unto him, that he might do his pleasure with his enemies. Tarquinius under-  
standing

standing the craft and subtilty of his son, did bring the messenger into a fair garden, mistrusting (like a wise Prince) the matter, and gave this subtil warning to his son; Walking up and down the Garden with others noble men, he with his staff did strike off the chief flowers in the Garden, saying to the messenger, Farewel, tell my son what I do, and bid him do accordingly. Young Sextus Tarquinius perceiving his fathers mind, slew the most eminent of his enemies, and having thus oppressed the chief men, he betrayed the City to his Father.

By this means, and like craft, Conon the Athenian deceived the Persians in Cyprus. The subtilty that Pythistratus used, to beguile the people of Megara, & what Hannibal used in Italy, when he subdued Tarentum, are to like effect; inso-much that Hannibal was wont to say, when the Romans had again won Tarentum, *Eadem arte qua prim. cepimus, Tarentum amissimus*. For by craft Hannibal vanquished the Tarentines, and by craft did the Romans win the same again. Antigonus deceived the Citizens of Corinth, under the colour of a marriage betwixt his son Demetrius, and Alexanders wife, who then was a widow, and a Queen in Corinth; for in the midst of triumphs, and preparations to the marriage, Antigonus by deceit took the Castle, commanded his souldiers in arms, and proclaimed himself King in Corinth.

In the same book of Polixenus, the like History is written of Lyfander of Sparta, and Nearchus of Crete, the one promising to the inhabitants of Miletum, his aid and help, in defending their liberties, and the people giving credit to a Kings promise, and trusting to have Lyfander their special friend; they found him their mortal foe; for he deceived them thereby, and took the City of Miletum into himself. The other sailing to the haven of Melmessus to renew friendship with Antipatridas, who then governed the City of Melmessus, under the colour of friendship, he had his men at arms ready on the Sea, to destroy his friend, and to take the City to himself.

This

This deceit was not onely seen in wars, where much falsehood and perjury is practised, but in all things men use craft, according to the proverb, There is craft in daubing. To speak of Theodectes craft toward his Master Aristotle, to defraude him privily of his glory; to speak of Sertorius deceit, in winning authority among the common people; to describe the means that Dionisius used to get money amongst the Syracusians; or how Pychius deceived Cannius in his bargain of fish; or how Darius became King of Persia by the neigbing of a Mare, and a million more of such deceits and craftes, were infinite. I therefore refer the Reader to Polixenus, where he shall have enough of falsehood. But because craft is used diversly, I will somewhat touch those that used craft, in altering themselves into the forme of women, some for filthy lust, some for vertues sake, and some for vice.

What kind of dissimulation was in Sardanapalus King of Assyria, to forsake the Empire, to forgo his Kingdome, to become like a woman to spin and card with his Concubines, and so from the shape of a man to dissemble himself to be a woman? What kind of dissimulation did that renowned and mighty Hercules, even the offspring of the Gods, and son to Jupiter, use, after that he tamed monsters, slew Giants, overcame Dragons, Lions, wild beasts, and yet he did translate himself from a champion and a conqueror into womans apparel, and fashioned himself like a woman: with such dissimulation he served Omphale Queen of Lydia like a woman, in the apparel of a woman, at the which and at the card at Omphales commandement. What kind of craft used Clodius, to bring his purpose to pass with Pompeia, Cæsars wife, dissembling himself to be a woman, as Cicero saunteth him in an Epistle that he writeth to Lentulus, where he saith, that Clodius dissembled with the Symph Bona Dea, as he had went to use the thye sisters. Thus Clodius would at all times go unto Pompeia, in the apparel of a woman to use such leats, that he made Cæsar to divorce his wife Pompeia.

Dissimulations and subtilties, as they are most evil to practise

paradise so sometimes they are necessary to do good; for exam-  
 ple, Euclides used the like craft as before, but to a better pur-  
 pose; for he paradised it not to feed lust, or to pleasure affecti-  
 on, but he used it to hear Socrates to read Philosophy, & to learn  
 wisdom from him. For there was a law between Athens  
 and them of Megaris, for the great hatred the one bare un-  
 to the other, that whosoever came from Athens to Mega-  
 ris should die, and whosoever would go from Megaris to  
 Athens should likewise die. Thus death frightened not Eu-  
 clides, but the love that he bare to Socrates, and to Philoso-  
 phy, and wisdom, so emboldened him, that he would in the  
 night travel from Megaris to Athens, in the apparel of a  
 woman least he should be known, and he returned before  
 day from Athens, to Megaris again. This dissimulation  
 and craft of Euclides was far better, and more to be com-  
 mended then the doings of the former. Better is Semiramis  
 Queen of Babylon thought of, in that she perceiving her  
 young son Ninus, to be too tender to govern the stout Baby-  
 lonians and Assyrians, and knowing the nature of the peo-  
 ple to be impatient of a womans government, became in  
 her apparel like a man, and ruled the Kingdome till her  
 son came to ripe age. More praise ought Pelagia a woman of  
 Antioch to have, who though she fained her self to be a  
 man, and dissembled with the world in that case, yet this  
 was to avoid incontinence, and to live chaste and solitary,  
 without the company of men. For this cause is the Greek  
 Virgin Marina, and Euphrosina a maid of Alexandria, wor-  
 thily preferred before Cleocritus and Clithrenes, for that they  
 went in the apparel of men to live in the wilderness, to  
 avoid lust and sensuality: the others went in the apparell  
 of women to beguile women Calus doth report, that certain  
 women as Mancinia, Lathenia, Axiothea, and Phlasi-  
 come in their apparel like men, to hear Plato read philoso-  
 phy in the schools. The cause of their dissimulations was  
 vertue and honest life; the cause of the others dissimulati-  
 on was vice and a wicked life: so that dissimulation is  
 both good and bad.

For we read at what time the armed youth of Greece, had determined to fetch home again fair Helene, Menelaus' wife, from Troy, where she was detained by Paris King Priamus son, that then Achilles the stoutest and warriest of all the Greeks, while yet he slept in the Tent of Chiron, his mother Thetis suddenly took him from Chirons house, and changed his apparel into the apparel of a woman, and appointed where he should hide himself with the daughters of King Lycomedes, where he got one of them with child, and commanded her to betray him to no man, for she knew that her son Achilles should die in Troy, if he should go thither. There Achilles was a long while, at the commandment of his mother Thetis, untill the Oracle was given that the City of Troy should never be destroyed without the help of Achilles, Ulysses being most subtil and crafty, taking upon him to seek out Achilles, took a little pack full of fine wares, such as women buy and a strong bow and arrows: thus when Ulysses came to King Lycomedes daughters, though he knew Achilles to be there, yet because he was in the apparel of a woman, he knew him not, and therefore shewed his fine ware unto the Kings daughters, having a strong bow bent by him: while Deidamia the mother of Pyrrhus, and the rest of her sisters, viewed the glittering ware of Ulysses, Achilles slept in, and took Ulysses bow in hand, and drew it, whereby Ulysses seeing him draw so strong a bow, he straight perceived, that he was Achilles. And thus one craft beguileth another, one deceit receiveth another, and one dissembling man findeth out another. For by the means of Ulysses, was the dissimulation of Achilles known. I might have just occasion here, to speak of those that were much given to soft clothing, gay apparel, and delicate face, as Aristotle the Prince of Philosophers, delighted to go brave in gorgeous apparel, with rich Chains and Rings, and had herein great felicity. Demosthenes and Hortensius, two famous and noble Orators, the one of Athens, and the other of Rome, went so fine in their cloths, with such neat and wanton gesture, that L. Torquatus

Torquatus would often call Hortensius the son of Dionisius, for that he had great pleasure in dancing, and light gesture of bodie. But I will omit such examples and speak of dissembling persons, who thinking to hurt others, destroyed themselves, as that strong Goliath, who contemning all Israel for force and strength, David, a weak man, overcame him. Hammon was hanged upon that gallows that he prepared for Mardocheus, even so Absalon going about to destroy his father King David, was hanged by the hairs of his head by Gods appointment.

CHAP. XXXIII.  
Of Famine.



Cicero, in his first book of Tusculans questions, doth note the saying of Socrates, that hunger was the best sauce to meat, and thirst the best occasion to drinke. Wherefore King Dionisius the tyrant, hearing much report of the Lacedemonians hard fare, and specially of their pottage, which was called Jus nigrum, the black pottage, he took a Cook of that Countrey to be his servant, to devise his diet in the ordinary way of the Lacedemonians: the Cook having taken much pains in making the foresaid pottage, he brought a messe thereof unto the King, who much longed for it; but as soon as he tasted of it, he spit it again out of his mouth, and was very angry with the Cook, saying: is this the pottage that the Lacedemonians so much brag of. my dog, said Dionisius, should not eat it: the Cook perceiving the gluttony of the King, said: O Dionisius whensoever thou art to eat of this pottage, thou must bring fit sauce for it, which is a Lacedemonians stomach, for the Princes of Sparta have more pleasure in this kind of fare, then ever King Mydas had in his golden banquets.

What maketh any meat sweet: hunger. What causeth man to feed pleasantly: hunger. What makes any drinke pleasant



pleasant thirst? For at what time Darius was enforced of meer thirst to drink of a lake, all beset with stinking carcasses of dead souldiers, being then in the field and compelled to take his sight, he said after his draught, that he never drank sweeter drink in his life. Though this King was a proud Prince over the Persians, and had all kind of wines at commandement, yet his want and penury now, and his thirsty stomack, was the onely cause of this noble drink, which he so much commended and preferred before all the wine that ever he drank before. Even so affirmed King Artaxerxes in his wars, when his victuals, and all were spoiled by the enemies, of a few dry figs, and of a piece of a barley loaf upon which he fed so hungerly, that he spake after this sort: O good Lord, of how great a pleasure have I been all this while ignorant.

Lisimachus likewise being in wars in Thracia, against Domitianus the Emperour, where he and all his souldiers were kept so long without drink, untill he was so thirsty, that he was enforced with all his host to yeeld as captives to the Emperour Domitianus, and now being in captivity, having a draught of drink of the Emperour, he said: O God that I should make my self from a King to be a captivè, from a noble Prince of Greece, to be a bond-slave unto the Romans, for one draught of drink. See what hunger and thirst is: how it hath made Kings to yeeld, and Princes to be vanquished. Yea it hath made King Ptolomy in his own Kingdome of Egypt, to commend a piece of bread which was given him in a poor Cottage, and to say that he never eat better meat, nor more comfortable chear in all his life, then that piece of bread was.

It was the custome of that noble Emperour Julius Cæsar, in all his wars, more with famine, then with sword, to vanquish his enemies. For this famous warrior would often say, that even as the physician would use his patients, so would he his enemies; the rule of the physician is, to make his patient fast to recover his health. The order of Cæsar  
sons,

was, to keep the enemy from victual, to make them yield. Great is the force of Famine: And by Histories we read, that when King Cambyles marched towards the Ethiopians, he endured great scarcity of victuals, and such penury and want of food was among the souldiers, that they agreed with themselves to kill the tenth throughout all the host, to alluage hunger; and the Famine continued so long, that Cambyles the King was in great fear, lest the Lot should at length happen upon him and so to be eaten of his own souldiers.

Saguntus a City in Spain, as Eutropius doth witness, in great amity with the Romans, was besieged by the Carthaginians so long, that all the City was brought unto such famine, that the Lords and the Captains of the City made a great fire in the Market place, and there brought all their wealth and substance, and threw it into the fire, and after made their Wives and their Children to enter into the fire, and last of all, the chief Lords and Captains, ended their own lives in it lest they should come into the enemies hand: So great was that Famine, that it was before prognosticated by a Woman in the time of her delivery, whose child, his head being out, entred into his Mothers womb again.

The like calamity happened in Caligurnum, a City where Quincilian was born; which being likewise long besieged by Cneius Pompey, to bring them in subjection, and to keep promise with Sertorius, they lacked victuals, and were so hungry, that all kind of beasts whatsoever being slain, they were constrained to eat their own Wives and Children. It was seen in Jerusalem, when that it was destroyed by Vespasian, the Emperoz of Rome, that the mothers were compelled to eat their own children, for very hunger, whose small and tender bones were left as a shew and token of their calamity.

Pliny in his eighth booke of Natural Histories, saith, that when Hannibal laid Siege to the city Cassinum, the Roman

souldiers were in such hunger, that one House was sold for two hundred pieces of silver, and he that sold the House, died himself for hunger. The Athenians likewise were brought up to such hunger by Sylla, who afterward was Dictator of Rome, that one bushel of wheat was sold amongst the souldiers for a thousand drachmes; the common souldiers being poor, for want of money on the one side, and soze plagued with hunger on the other, were compelled to eat the green grasse of the fields about the City of Athens, and to gather the mofse off the walls of the City, and did eat it: This City of Athens was oftentimes brought to that misery, as by King Demetrius, by King Philip, and by his son Alexander the great.

So much was famine feared amongst the ancient Greeks, that in the time of abundance they used to scourge famine with rods out of their houses, saying, *Foras famem, intra domum*; Away penny, come in plenty. We read in Q. Curtius, that Alexander was driven by hunger to eat his Camels, and Elephants, and other huge beasts that carried the trains for the wars. Such hunger and famine did happen among the Lacedemonians, that the Citizens of Sparta were so hungry, that they did eat the very serpents that had been dead a long while, which multitude of serpents did preface this great calamity to come; and though they had been dead a long time, yet the Spartans most hungerly did feed on them, and mitigated the rage of their famine.

Doda King of Syria besieged a great and famous City in Italy, called Iora, where the miserable mothers were by meer hunger enforced to feed on the bowels of their own children. Not much unlike was that horrible and cruel famine in the countrey of Apulia, where the souldiers being enforced by the French men, then their enemies in War, were compelled to take the skins from their Bucklers, and to warm and boil the hard bones, and to eat them. To speak of the wonderfull calamity, miseries, and plagues that happened through hunger, the charge thereof were

too much; too many authoritiees are manifest in this behalf. Antonius, whom Augustus Cæsar could never vanquish by force of arms, was driven to yeeld in a City called Perusia, by hunger and famine. Wherefore that noble Athenian, Nicias, alwayes thought the easiest way of conquest was by famine, which he shewed at Dolos, a City of Thesaly, where he made the Citizens to yeeld by hunger. A raging force of famine! A terrible misery of man! which compelleth the parents to eat the children, the children to kill their parents: what beast was spared when this hapned? The people named, Hymoi, through hunger were constrained to eat their own dogs, as the Macedonians did sometime feed themselves with Camels, Elephants, Hares, and such like.

What herb was unsought? What root was not found to feed this cruel Monster? Sabellicus both witnesse of a dearth that chanced in his time, that in some parts of the countrey of Flaminia, and about the fields Piceni, the common people did live by grasse and herbs, and by such like that proceeded from the earth. Thus was the world ever plagued with famine, as with that Monster that spoileth and devourerh it self, as we read of bickers that did eat their own arms and flesh. Again, in the sacred scripture, severall examples we have of the like plagues sent from God to plague man. But even as hunger one way is most excellent if meat may be had, so hunger another way is most terrible, if meat doth fail. Wherefore Socrates never went to bed without a cup of drinke by him, not for that he thirsted when he went to bed but lest he should thirst in the bed, and so be compelled to do some injury to one or other, for that he wanted drinke. So did Alphonsus King of Arragon, when he saw the poor countrey man greedily feeding on Grapes, he said, I would the Gods had framed me to be such a one as this is. So that hunger is good to those that want food. Gnefatus King of Egypt, his soldiers in the deserts of Arabia wanting victuals, were so hungry that he himself got amongst the countrey men, and their homely fare

fare was so acceptable unto him, that he set up a table for a Monument of the same, in the Temple of Jupiter in Thebes.

Of others Famines we read in scripture, as of that in the time of Abraham, who fled from the land of Canaan into Egypt and Isaac was driven by famine unto Abimelech King of the Palestines, and all the sons of Jacob were enforced to go to King Pharaoh, where their own brother Joseph ruled as chief Officer. Famine is appointed for a just scourge to sin, as appeareth by David, who for causing the people to be numbed, had leave to chuse either Plague, Famine, or Warres, which are the instruments to punish offenders.

CHAP. XXXIII.  
Of Warinesse.



We will here leave Apollo in Delphos, and Jupiter in Boetia with their wise answers and Oracles: we will not speak of Socrates, Solon, and thousands such as were counted and known wise and discreet among the Greeks and Gentiles: We will onely entreat of those worldly and natural wise men, which by their prudent policie and wary practises have greatly advanced their fame, as well in vanquishing their enemies, as by inventing such policies for the obtaining of the same, as their wits thereby were worthily commended. Hannibal perceiving the courage and strength of the Romans, used this stratagem: He gathered a great number of serpents, and put them in huge vessels, and caused them to be brought to the field amongst his souldiers commanding the Captains and chief officers to throw the same into the face of the enemies; who being thereby astonished fled away as men almost in despair of themselves, thinking the souldiers of Hannibal to be Devils and not Men.

Of the like wisdom was King Cyrus, who being in his tents

Tents, and ready to pitch the field the next day against the Mestagetes, he commanded his souldiers to be in a readiness that night, to flee from their tents; leading behind their victuals and substance, that the enemies being busied about the spoil, and given up to banquetting, and carousing of wine he with all his army might unawares return, and finding the Mestagetes more greedy of the spoil, then ready for their enemies, he did destroy and kill them. So that in wars, saith Salust, wit doth as much good as strength, policy sometimes is better accepted then power, and Virgil saith, so that victory be gotten, men weigh not whether it be through courage or through policy. For Sertorius that worthy Captain of Rome, was wont by false letters, by dreams and outward religion, to feign and invent a thousand waies to stir his souldiers to courage. The invention of wit is much, and so divers, that too much it were to repeat it. Scipionius deceived Xerxes with all his souldiers through policy. Pisistratus moved the Athenians, to revenge his false wrongs upon the chief Officers of Athens. Darius after Cambyses death became King of Persia, by means of a horse, and such like. But letting passe infinite numbers of such, I will declare what nature wrought in silly and simple beasts, in flying fowls, and in the very fishes swimming in the water.

The Lion by nature is taught being very sick, to find out an Ape, which by outward sports and pastimes, doth heal his great grief. The huge Elephant is so subtil when he is like to die, that he will seek by all means the Cameleon, which he so esteemeth, that his sicknesse forsaketh him straight. The Panther knoweth by nature his ready salve for his soze, for feeling himself not well, he seeketh the dung of man, and by the scent thereof, he healeth himself. The Striken Hart feeding on high mountains hath that consideration, that at what time he is shot through with any dart or arrow, by feeding of an herb called Dictamnus, his blood stancheth, and his wounds are healed. And the Bear is so crafty, that by the same nature he is

H h

taught



taught being sick, to lick and eat up little ants for his appointed physick.

Even so flying fowls do knowe their appointed salve for their sores, being taught by nature. The Raven, the Duck, the Swallow, yea, the flye & bee do before hand presage their ruinous state by nature, and know well the decay of any house, barn, or place where they be, and will change hospitality before the time, if necessity happen upon them. The little Ants are full of toil and trabel to gather in the Summer, to serve them in the Winter. Of this with divers others. Pliny maketh mention in his 8. book, chapter 27. and Aristotle in his book *De natura animalium*. We read in *Alanus* divers worthy histories of the like, but especially of the Cranes of Sicilia, which when they be about to take their flight from Sicilia, over mount Caucasus, they are so crafty and subtil by nature, that they bear in their mouths certain stones, to stop that cry and noise, which Cranes most commonly use in flight, lest by hearing of their voice and the noise they make, the Eagles of Caucasus should destroy them.

The Goats of Creet, when they be shot through with darts and arrows, are of themselves moved to feed on a certain hearb, which streight stencheth the blood, healeth the wound, and expelleth the venome out of the wound. There is such craft and subtilty in a little Frog of Nilus, that when the Trout cometh toward him to destroy him, the Frog by and by out of hand, beareth a long reed overthwart his mouth, and so marcheth forward toward this great champion, that by no means he can destroy him, for that the reed is longer then his mouth can swallow the same, and so the little Frog escapeth the terror of his enemy. What a sleight hath a fish called *Polipos*, which being desirous to feed on any fish, he goeth and hideth himself under some shrub or rock, or any other place, whereby he seemeth to be, as though he were a tile or a stone, till the fish come to that place, then he leaps on them, and kills them. So that there is no beast, no fowl, no fish, but hath as it were

a certain privilege by nature to defend himself, and to foil his foe, and by nature taught to practise it craftily. There is again a kind of knowledge in beasts to know their friends, and to love them, and to fear their enemies and to avoid them. The Serpents in Terinthia, the Scorpions in Arcadia, and the Snakes in Syria, as Plini affirms, will not hurt their country men and known friends, though they find them asleep, as divers and sundry times histories make mention thereof. Strange therefore is the work of nature, which mightily displaceth her self in all living creatures; and for the proof thereof, I will note one history written by Quintilian in his 14. book of histories, that in Achaia there was a city named Patra, in the which a certain young man bought a little dragon, which with great care and diligence he nourished till it waxed big lying in his chamber in the night time, and playing all the day time. At length the Magistrates of the City, fearing lest some hurt should be done by him, considering the fierce and cruel nature of them, did let him to go to the wilderness where divers other Dragons were. And there being a long time, this young man that brought up this dragon, with divers of his fellows passing by, where this dragon was, certain thieves assailed them, and he by his voice was known by this dragon, which as soon as he heard, he came out of the den, and seeing him with divers of his fellows like to be murdered, he flew to the very faces of the thieves, and so strongly fought with them, that some of them the dragon slew, some were sore hurt, and some constrained to flee: thus he saved this young man and his fellows, in recompence of his former courtesie. Surely I think better of this dragon, then of some ingrateful persons that live now in the world.

## CHAP. XXXV.

## Of Revenge.



The best way to rebenge any injury offered, is to suffer quietly the same, and to shew vertue toward vice, goodnesse toward evill, honesty toward scurrillity, which is the onely poison unto the enemy; as for an example.

Laertius doth manifest the same by comparisons of things: who is he that seeth his enemies fields green, his pastures well grassed, his house well furnished, and all things in comely order, but is grieved thereby? How much more, saith he, when the envious seeth his foe adorne with all vertues, compassed with all patience, and prospering in all goodnesse, is he therewith molested? And in that place of his sixth booke, he reciteth a worthy and a noble example, of due rebenge by Diogenes the Cinick Philosopher, who by chance came where certain young men were at banquet, making merry, his head being bald, by reason of his age, he was so flouted and scoffed by most part of the company, that with stripes and strokes they threw him out of the house; the poor old Philosopher rebenged his wrong in this wise: he took a piece of white chalk, and wrote the names of all those that so used him upon his cloak, and so opened his cloak that all men might read their names, and know how wickedly they had used him, and what flouts and scoffs he had suffered of those persons, whose names were to be read upon his cloak, and so brought them in such blame with all men, that they wished in heart that they never had seen Diogenes, who made all the world to see their folly, and were ever after noted for ridiculous persons, not worthy of honest company, and so were they excluded from good and civill men.

Agessilaus King of the Macedemonians when hee had heard of certain foes of his, that alwayes spake ill of his person,

son, and of his state. he after this sort revenged himself, he chose and elected them to be chief Captains over his men of arms, and committed all the charge of his host to his enemies, whereby he made his foes to become his friends, yea, to be his servants and slaves, to do what he would command them. So Demosthenes did when he was provoked, and injuriously handled by one who in a banquet was disposed to fall out and fight with him: So said Demosthenes; I will never take that in hand, wherein he that getteth the victory, must bear the shame. A worthy sentence, and most aptly applied to a wise man.

We read in Brufignius, of Dion of Alexandria, who with silence revenged more his foes, then with words; for being provoked to anger by a villain and abused, which followed him through the streets, chiding and threatening him, he answered not one word, but bad him Good night, when he came to his own door; which when the enemy saw, and that he would not be moved to anger, to take any advantage on him, he went to the next tree and hanged himself. This did Socrates, who being blamed by his friends for his silence, in that he was injuriously handled by his foe, answered That his enemies could not endamage him, sith he was not that man whom his words did import to be; and being stricken & spurned by the same man: Socrates was counselled to call the same to the Barre before the Judges, to the which he answered, Which of you if an Ass strike him, will call that Ass before any Judges, sith he is no better than useth me this; for by this am I known to be Socrates, and he to be an Ass. The greatest revenge to a fool is to let every man know his folly; and the greatest hurt to a wise man, is to revenge folly; for it was all the revenge of Socrates, when any man spake ill of him to say thus. The man never was taught to speak well.

So courteous was Fabius Maximus, that when he had heard, that one of his chief soldiers was about to betray him to his enemies, he called the party before him, not making him privie that he knew of it, and demanding of him what he wanted, he commanded him to ask any thing he

he would have, and made him chief Captain of his Army : By this means he became most true to Fabius, being before most false.

This was far from such revenge as Alexander the Great used, who after he had subdued divers Kingdoms and Countreys, he went to the Temple of Ammon, to know by the Oracle of Jupiter, whether yet any were alive that knew his father King Philip, whereby he might shew more tyranning, and practise greater murder. This was far from M. Brutus rage, who was not content to conspire against Cæsar, and to kill him in the Senate-house ; but also when power failed, when soldiers decayed, and he was almost vanquished, he made his prayers to Jupiter, and to the host of Heaven, to plague Cæsar and his posterity. This, I say, was far from Livius Salinator, who being warned of Fabius Maximus, not to revenge malice upon Hasdrubal, before he knew the state of the matter, the power of the field, and the end of the victory, where it should happen yet being more rash to revenge, then wise in forbearing, he said, that either out of hand he should kill or be killed.

And in this place I will rectifie three or four Histories, fit for this purpose. Phobius wife fell in love with Antheus, a noble Gentleman of Halicarnassus, being left in pledge with Phobius, chief ruler then of Miletus, and used all means possible to allure Antheus to requite her love. But he, partly for fear, and partly for love of Phobius her husband, in no wise would consent to any filthy desire ; Cleobæra, Phobius wife, took the same in so evil part, that she began mortally to hate him, inventing what way best she might revenge his discourtesie in refusing her love. She feigned on a time, that she had quite forgotten her old love towards him, and thanked Antheus very much for the love and great zeal that he did bear to her husband Phobius, in not consenting to her folly then when she was in love with him. Thus talking with him, Cleobæra brought her old Lover Antheus over a Wall, where for that purpose onely, she threw a same Partridge, desiring him to ad her to have her Partridge out

out of the Well; the young Gentleman misdoubting her in nothing, as one willing to pleasure his friend and old lover, went down into the Well to have the Partridge out, but she revenged her old love, and requited his service after this sort. She threw a great Stone after him, and there killed him; and straight for sorrow calling to mind the old amity, and hidden love between them, she hanged her self. This revenge that noble and famous Lacedæmonian used, who had his own wife in such admiration, and was so impatient in love, that he was as much hated of her, as she of him was honoured and esteemed. For the lover King Acrotatus son so dear, that her husband Cleonimus understanding the same, went to Epire to King Pyrrhus, perswading him earnestly to go unto Peloponessus, and to move wars against King Acrotatus, whereby he might revenge the injury done by his wife, in killing him whom she loved best, thinking it a greater revenge to kill him whom she loved better then her self, then to revenge it upon her own person. Valerius Torquatus, for that he might not have Tullus daughter in marriage moved wars immediately, and revenged the same with blood. For what cause did Progne King Pandions daughter of Athens kill her own son Ius, and gave him to be eaten unto his father, and her husband King Tereus of Thrace? for nothing but to revenge her sister Phylomela, whom her husband deflowered. Why did Nero that cruell Emperour kill Seneca his master, and teacher in all his youth? for nothing but to revenge old stripes which he received at his master being a boy. For what purpose did Cateline, Silla, Damasppeus, Marius, and others, make quarrels to plague Rome, to punish all Italy, to destroy the country? for nothing, but for that they could not abide the one to be above the other. Darius after that he had taken the City of Babilon he revenged his old malice after this sort, as Herodotus in his third book affirms: he caused three thousand of the best within the City to be hanged. Artilla King of Panonia slew eleven thousand virgins at the siege of Colonia.



So feveral were rebenges amongst men, so cruel, yea, so foolish that Xerxes and Cyrus, two great Kings of Persia, when the water of Hellespont troubled Xerxes, and molested his souldiers, he forthwith commanded that the sea of Hellespont should have three hundred stripes: and spilled three hundred pair of Fetters to be thrown into Hellespont, to bind the sea. Even so did Cyrus, because the river Gindes did drown one of his best geldings, he made his souldiers to divide the river into a hundred and four score small parts, to revenge the rage of the river toward him, thinking that by breaking of the great rage of so great a stream, he well and worthily requited the injuries of Ringes. These are cruell rebenges, too many are of these insomuch that women revenge their malice after this sort.

So Tomyris Queen of Scythia, to revenge her son Marcapites death, slew King Cyrus, and two hundred thousand of his souldiers; too great a slaughter for one mans death, and not yet satisfied, till she bathed Cyruss head in a great vessel of blood. This Beronice, Pollia, and others cruell women have perfozmed. Princes ought to use advisement in rebenging, and wisdom in sufferance. For as Frederick the Emperour was wont to say, Princes that revenge hastily and especially wrongfully, are like fair marks for good Archers to shoot at. High towers and lofty buildings, are sooner fired with lightnings, then low houses, and small cottages.

Tiberius Caesar Emperour of Rome, being in the Senate house, to punish those evils, and to revenge those harms, that were by some of the City threatned to his estate: God forbid, said he, that Tiberius should have so much idle time to hear C. A. I. L. spoken, much lesse to revenge C. A. I. L. done. Antigonus King of Macedonia, besieging a Castle in Greece, wherein a number of bold Greeks used for their pastime and sport, to scoff at this King, knowing the session of the Castle to be in such a place, that it might not be subdued: they therefore laughed him to scorn, as well for

for his enterprize therein, as also for his slender person, and crooked nose, which King Antigonus perceiuing, said, He would revenge all their doings by sufferance, and hoped thereby to molest the enemies double: Divers heathen Princes were acquainted with this revenge; as Lyfander, Agesilaus, and others; for to God onely belongeth vengeance.

I will not speak here of such revenging of Princes, of Countreys, of friends that all men know: But of rare revenge, which Philosophy taught unto Socrates toward Xantippe; who being at supper, having a strange guest, named Enthidemus, his wife Xantippe began to take her husband up, with taunting and opprobrious words, which because he would not answer, and be moved by her chiding, she overthrew the Table, with all the Meat, and the Cups: Which when Enthidemus saw, he was amazed at the raging of Xantippe, and beheld Socrates in the face, to see how he thought of the matter. But Socrates understanding that his guest did marvel at his wife, said, Have not you sometime at home a Wen that will after long clocking with a sudden flight throw down your cups with her wing? wherewith Enthidemus was fully satisfied, with the wise answer of Socrates, in not revenging so great a fault.

Phocion, a learned man of Athens, was wont to say, That he had rather suffer injury wrongfully, then to revenge injury sometime rightfully. This man Phocion, by whom Athens long flourished, at what time he was put to death most wrongfully of the Athenians, even a little before he should die, being demanded whether he would command any thing to his son, standing hardby to see his fathers end, did speak to his son after this sort: My son, said he, this I charge and require thee, and moreover, beseech thee, that thou wilt never revenge the wrongfull death of thy father Phocion on the Athenians.

Solon that noble and learned Athenian, was wont to revenge his wrongs with these words. If the Fisher-man do suffer the salt water of the Sea, to sprinkle upon his face, and upon his cloaths, and to wet him

When he taketh fith how much moze ought Solon to forbear to speak, to win men to be friends unto him. Surely these three Philosophers deserue moze praise and commendation, I mean Socrates, Phocion, and Solon, for the rebenging of the evil with goodnesse and vertue, then euer Alexander, or Julius Caesar, or Theseus which rebenged evil with evil. Wherefore Chilon the Lacedemonian, being one of the Officers called Ephori, in the City of Sparta, his brother demanding why he might not be likewise one of the five Ephori, as well as his brother, said unto his brother, Because I can suffer wrong, and thou canst not. Wherefore Princes ought not to do wrong, nor yet rebenge wrong with wrong, but with patience, sufferance, and goodnesse, and by doing good for evil. For thus they shall make foes to become friends, evil men to become good, by preventing evil with lenity and gentlenesse. It behobeth not a wise man to rebenge injuries, neither doth it become a Prince to requite evil with the like, but to overcome rather evil with good. Wherefore was it truly spoken of the wiseman, *Sapit qui sustinet*, he that can suffer, he is wise.

CHAP. XXXVI.  
Of Theft, and Sacriledge.



After that greedy desire unto wealth had possessed a place in mans heart, and after that the world was altered from a wealth in common, unto a private wealth, every man went about with study and industry to augment his own with the spoile of others. For this cause Princes began one to suppress an other, to spoil and destroy either others Dominions, moving first noble men to imitate them in stealing and taking away perforce others wealth: and though it be not an apt Epithete for Princes to be called thieves,  
and

and spoilers, yet truly by Princes it began, by Nobles imitated, and by all the world at length practised. that some became Pyrats upon the seas, some sacriledgers of temples, and some grand thieves of countries and kingdomes. For after the deluge of Noah, there was neither theft nor sacriledge known almost 300. years, till Ninus the third King of the Assyrians, who first began to play the thief in Asia. Dionisius, King of Sicilia, and tyrant of all the world, the greatest robber that reigned upon earth, being not satisfied with spoil and theft on lands and seas, became also a sacriledger in the Temples of the Gods, which he so practised, that after he robbed the Temple of Jupiter in Olimpia, he passed forth to Locris to spoil the Temple of Proserpina, and from thence unto Epidaurus to steal the golden beard of Æsculapius. The tyrant King could not satisfie himself, till worthily he had merited the name of a thief, a Pyrate and a sacriledger.

Xerxes spared not amongst other wilfull robberies, to send four thousand of his souldiers to Delphos, to rob the Temple of Apollo. Spartacus a great Prince, and a maintainer of theeves, gathered a whole army of fugitive persons, vagabonds, theeves, and robbers, and marched toward Rome, with a resolution either to conquer Rome, or to be conquered by Rome, but there was he and all his rogues banquished by Pu. Crassus. The City of Rome was often in perill by thieves and robbers, as by Silla, Cælin, and Marius, famous spoilers of Italy. And as Cercion did rob and spoil the countrey of Athens, so Tircgias in Arcadia was renowned for theft. I might in this place speak of the robbery of the Emperour Nero, of the spoil and wast of that beastly Emperour Heliogabalus, and of the sacriledge and theft of Caligula. These three Emperours did steal spoil, and tooke from Rome, more then ever they gave to Rome.

Marcellinus writeth that there was sometimes a King of the Parthians named Arsaces, which in the beginning of his reign, was then named the master of theeves, a tea-

cher and a school-master unto all robbers and spoilers: but after that he had subdued Seleucus, Alexanders successor, he became famous and renowned in martiall feats, and civill policy. Herodotus likewise doth report of one Amasis, a King of Egypt, when at any time money wanted, he was wont to spoil, waste, and take away all that ever he might, either by stealth or force.

Thus the names of Princes were first corrupted, that the Poets judged well and worthily, Mercury to be the God of thieves: and for the antiquity of theft, it is thought that Prometheus Deucalions father as Poets do feign, by the aid of Minerva, stole first fire from Phœbus, for the which fact, he was punished in mount Caucasus, after this sort; he was bound fast, and an Eagle appointed to eat up his heart, and to hale his puddings along, in furtherance and memory of his theft. Hercules and Jason, two of the most famous Princes that ever Greece fostered, went unto Colchis to steal the golden fleece. Theseus and Perithous went unto the Kingdome of Pluto to steal Proserpina away.

There was dwelling in a rock near Athens, a famous thief named Sciron, who was wont to throw headlong, strangers that were his guests, from a rock into the sea, and after that he had continued a long time in spoiling, and murdering of men that passed by, in taking their goods, and lives away, he was in the same sort by Theseus put himself to death. Cacus of whom Virgil makes mention the son of Vulcan, was so crafty a thief that having a den in mount Aventine, he used to draw any thing backward by the tail, unto his cave, where he spoiled it, whether it were man or beast, there should he be brought by sight of Cacus to be destroyed, till he attempted to spoil Hercules by stealth, who after long wasting in his den, with his club slew him. The famous thief Sinus used such feats and thefts about Corinth, that he would bind any passer by or strangers unto trees, and there would bewt them into small gobbets for their money and substance.

These

These three last renowned theeves, are much mentioned of writers. So Capiton kept himself fifty years in a den, as a common robber to steal and to spoil all that came near his violence. The Argives were men most noted and infamous, for this fault, insomuch that a proverb grew of the Argives, Argivures, that is the Argives are theeves. Amongst the Persians there were certain theeves called Cardaces, permitted without punishment to steal and to rob. The old Germans and ancient Egyptians might sometime by law, and the liberty of their country be allowed to steal.

Lycurgus made laws in Sparta amongst the Lacedemonians, that he that did steal, without reprehension, or being taken with the theft, should be free, and he which could not artificially steal being taken, should be punished: insomuch that Brusonius, in his second book, doth speak of a young man, that stole a young Fox. the owner thereof following after, demanded of the young man whether he saw a little fox or no, the young man denied it, hiding the Fox under his cloak, but the Fox a subtil beast, willing to shew himself to his master, did bite and scratch the young man so sore, that his puddings gushed out of his side, who thus suffered himself to die, rather then he would manifest his theft.

Wherefore Theophrastus a noble philosopher, having the examination of a subtil thief, demanded whether he could blush, or no, to the which the thief answered that he could not, for he needed not to blush, in a true matter: therefore saith Theophrastus thou art the likelier to be a thief, for truth alwaies appeareth in a shamefast countenance. Wherefore the wise Cato the Senior was wont to say, that young men that waxed red, were better to be trusted, then those that would wax pale, for the one signifieth shamefastnesse, and the other deceit. For Pithias, Aristodes daughter being demanded what colour was best in man or woman, she answered, that colour that shamefastnesse bringeth, which is a blushing countenance.



But to speak of Pyrates: Sexus Pompey the son of Pompey the great, kept under him diuers and sundry Pyrates about the borders of Italy and Sicily to rob and spoil upon the seas, to his great infamy and reproach, being the son of so famous a Roman, whom Rome a long time so esteemed, that Caesar hardly might be superiour to him. What shall I say of King Pyrrhus, and Caius Verres, whom Cicero for his sundry thefts and spoil, and for diuers sacriledges by Verres committed, compared unto the foresaid Pyrant? To speak of infinite Pyrates, and diuers sacriledgers, if were to none effect, because it is a common practise in all Countreys. Therefore as Diogenes the Philosopher said, when he saw a poor man led between the Magistrates, to the place of execution, Behold, saith he a little thief between a number of great theeves. God grant that it may not truly be spoken of diuers Magistrates in sundry places.

## CHAP. XXXVII.

## Of Lust.

**T**he spoil and slaughter of Lust, did always far surpasse all other vices; it hath suppressed Castles and Countreys, it hath vanquished Kings and Cesars, overthronen the pomp of Asia, Affrica, and Europe, and almost depopulated the whole world. This vice of all vices is to be abhorred and detested; for there is no vice but hath its center; as pride chiefly hath her seat appointed in puissant Princes and Noble men; Covetousnesse resideth with old men that be Magistrates and Officers; Envy with men of sciences and faculties; Avarice with Citizens; Symony with Bishops and Priests; Hypocrisie with Religious men; Deceit with Merchants: but Lust is common to all men, as well to the subject as to the Prince, to the learned as to the ignorant, to the wise as to the foolish. For David and son Salomon, to whom God gave singularity of wisdom, verterity of wit to govern the Israelites; yet the sacred Scriptures do witness  
of

of their horrible lust. David lusted for Bathsheba, and that so wickedly, that he appointed a way to put to death her husband Uriah. Solomon lusted so much, that he did forget his God that did guide his Steps all the while he ruled justly, and lived goodly in Israel.

Aristotle and Socrates in despite of their Philosophy and great knowledge the one became a slave to Hermia, the other a subject to Aspasia. Sampson and Hercules, for all their strength and conquest of Giants and monsters the one prostrated his Club at Deianiraes foot, the other committed his strength to the beauty of Delilah. The renowned and sugred Orators, Demosthenes and Hortensius, the one from Athens came to Corinth, to compound for a nights lodging with Lais; the other in Rome, with Nicene and wantonnesse, was judged more subject to lust, then Lais ever himself. If then wits and wise men, if learned and discreet men, if eloquent and subtil men, if strong and mighty Conquerours have been ruled by lust, deceived by beauty, overcome with women; what should I speak of Heliogabalus, not well named Emperour, but worthily called the beast of Rome? What should I recite that Monster and Tyrant Nero? What should I recite that filthy and vile Emperour Caligula, the onely sink of sin, and shame: not Emperours, but Monsters; not Princes, but Tyrants; not men, but beasts which defiled their own sisters, kept open stews and brothel houses, maintaining Whores and Harlots, made Ladies, at their banquets, every man to his woman first, and then to his meat; and at the change of every dish, every man again commanded by a law to go to his woman: And thus from meat to women, from women to meat, they beastly and brutishly entertained their Epicurial lust, wherein these Gorgons reposed their chief felicity.

Certainly if Queen Semiramis of Babylon had been matched with Heliogabalus, Emperour of Rome, it had been as meet a match, if time had served, as one beast should be for another; for he was not so filthy, but she was as shameless, not onely in procuring others to lie with her, but in alluring

ring her own son Ninus to lust, and as writers report, being a beast, matched her self with a beast, a horse. Had Pasiphae Queen of Creet been well matched, she had forsaken King Minos, and come to the Emperour Caligula, where she might have been as bold with others, as she was with Minotaurus father. Had the Emperesse Messalina been deservedly, according to her life, married, she had been more meet for Nero then for Claudius; for his life and her life did well agree together: for she passed all the Courtelans of Corinth, all the strumpets of Athens, and all the whores of Babylon; for she was onely mistresse and ruler of all the stews and bjothel houses in Rome.

What wickednesse proceedeth from lust? What ungodly incest is brought to passe by lust? What secret vengeance commeth by lust? Lust allured Queen Cleopatra to use her brother Ptolomy as her husband. Lust deceived King Cynar to lie with his daughter Myrtha. Lust brought Macaron to his sister Canaces bed. By lust did Menepreon defile his own mother. Lust stayeth the purpose of all men, blindeth and hurteth all kind of persons. Lust stayed King Antiochus of Syria in Chalcidea a whole winter, for one maid he fancied there. Lust stayed Hannibal in Capua a long season, to his great hurt. Lust stayed Julius Cæsar in Alexandria a long time, unto his infamy.

Lust was the first cause of wars between the Romans and the Sabines; for Romulus had hardly built Rome, but he lusted to ravish the women, and to steal the Sabine maids to Rome, whereby the war first began. The great wars between King Cambyfes of Persia, and King Amasis of Egypt, wherein was a great slaughter and murther of men, grew by lust to one woman. The ten years betwixt the Thebans and the Phocæans, was for the lust of one young man in Phoca towards a young woman in Thebes. The cruel conflicts that was between the Troyan Prince Eneas, and stout Turnus, was the lust which either of them did bear to Lavinia, King Lanius Daughter. What blood, what tyranny was between the Egyptians and the Assyrians,

ans, between Ptolomy and Alexander, the one King of Egypt, the other King of Assyria, and all for one woman Cleopatra. Augustus the Emperour made long wars for Octavia his sister, whom Antonius abused to the spoil and murder of many Romans. Had Hecione, King Priamus sister, not lusted to go with Telamon from Troy to Greece; had likewise Helen, the wife of Menelaus, not lusted to come with Paris from Greece to Troy; the bloody wars, and ten years siege between the Greeks and the Trojans had never been writ'en by Homer. Had not lust ruled the five cities called Pentapolis, where Sodom and Gomorrah were, they had not been consumed with fire and byrns from heaven to the destruction of all the people, saving Lot & his childzen. If lust had not ruled all the world, the deluge of Noah had not drowned the whole earth, and all living creatures, saving Noah; his wife and childzen. Thus lust from time to time was the onely Monster and scourge of the World. And in this our Age lust is nothing diminished, but much encreased; and though we shall not be plagued again with Water, according to promise, yet to be punished with Fire most sure we be, unlesse we detest and abhor this vice.

There is a History in Justine, worthy to be noted of Princes that will not punish these offences. Pausanias a Noble Gentleman of Macedonia, being a very fair young man, whom Attalus by lust abused; and Attalus not contented to handle the young man so wickedly and ungodly, did bring him also to a banquet, where Attalus would have used him as before making all men pry by how Pausanias was his paramour as a woman: The young man being ashamed of it, often complained unto Philip King of Macedonia, and after many and others complaints, having no redresse, but being rather flouted and scoffed at by Philip, Pausanias took it so grievously, that after this sort he requited his shame and injuries. At the marriage of Cleopatra, King Philips daughter, with Alexander King of Epirus in great triumphs and poms, King Philip in the midst of his joys, wail-

king between his own son Alexander the great, who then was but young, and Alexander King of Epirus his son in law, being married then to his daughter Cleopatra; Pausanias thrust him into the heart, saying, Minister Justice and punish Lust. Thus died that mighty Prince, as well for the bearing of a talus fault, as also for his own wickednesse, using the same sin sometime with a brother in law of his, natural brother to his first wife Olympias.

Lust and intemperance do never escape without just punishment and due vengeance. Amnon the son of King David, for that he misused his own sister Tamar, was afterward slain. Absalom for that he did lie with his fathers Concubines, died for it. David was plagued for Uriah's wife. The two Elders that would ravish Susanna, were put to death. This sin is the onely enemy of man: For all sin (saith St. Paul) is without the body, but uncleannesse and lust sin, with against the body. Had not Olofernes seen the beauty of Judith, yea, marked the comeliness of her slippers, he had not lost his head by it. Had not Herod seen Herodias daughter dancing, he had not so rashly granted her John Baptists head. Had not Eve seen the beauty of the Apple, she had not eaten thereof.

We read in Genesis, that when the sons of men, viewed the beauty of women, many evils happened thereby. By sight was Potiphars wife moved with lust toward Joseph her servant. By sight and beauty was Solomon allured to commit Idolatry with false Gods. By sight was Dina the daughter of Jacob ravished by Shechem. These evils proceed from sudden sights; therefore saith the Prophet, Turn away thine eyes, lest they see vanities. The Philosopher likewise saith, That the first offer or motion is in the eye, from sight proceedeth motion; from motion, election; from election, consent; from consent, sin; from sin, death. Therefore with the Poet I say, resist the violence of the first assault. I mean the eyes: The evil that happened thereby too long it were to write.

Lust again hath its entrance by hearing, as Justine in  
his

his twelfth Book doth testifie of Thalestris Queen sometime of the Amazons, who having heard the great commendations, the fame and renown of Alexander the great, ventured her life to hazard to come from Scythia to Hyrcania, which was, as Iustine saith, five and twenty days journey in great danger and peril of life, as well by wild beasts, waters, as also by foreign foes. She had three hundred thousand women of Scythia in company with her: For the same she had heard of this great Prince, she came from her Countrey, where she was a Queen, to live with a stranger, to satisfie her lust. And when she had accomplished her mind, after thirty nights lying with him, she returned unto her own countrey again.

Cicero doth write, that we are more moved by report of sences to love, then by sight. For as by report, Queen Thalestris came to live with Alexander, from Scythia unto Hyrcania, for his magnanimity, victories, and courage; so by report came the Queen of Sheba from Ethiopia unto Solomon, to hear and to learn wisdom. O golden world! Oh happy age, when either for simplicity men could not speak, or for temperance men would not speak. The innocence of them then, and the subtilty of us now; the temperance of their age, and the lust of our age, being wel weighed, and thoroughly examined, it is easily to be seen, how verduously they lived in ignorance, and how viciously we live in knowledge.

Before Aruncius, proud Tarquins son, was by lust moved toward Collatines wife, there was no alterations of States, nor change of Commonwealths, no banishment of Princes in Rome: And Rome being changed, for this mans lust onely, from a Monarchy unto another State, called Aristocracy, it continued so long in that form, until Appius Claudius ravished Virginias daughter, which was the occasion of the second change. And the popular State, which had the chief rule always in Rome, changed the States of the City, for that lust so reigned.



Thus might I speak of divers other Countreys, where lust was the lust cause of the subversion of them. For by one Venus, a Strumpet in Cypus, all Cypus was full of Whores: By one Semiramis in Babilon, all Persia at length grew full of queans: By one Rhodope in Egypt at the beginning all the country became full of Strumpets. In Rome Flora was honoured like a Goddess, having such solemnity, and on Theaters, which were called according to her own name Floralia. In Thebes was Phrine so magnified, that her name was put in print upon every Gate of the City. As for Lais in Corinth, and Lamia in Athens, their fame was more heard, then their Honesty known.

It grew in time to that strength, that all the Princes of the world were as bulwarks and defenders of lust. Pea, learned Philosophers, and wise Law-givers, seemed to defend the same in writing. As Lycurgus and Solon, two famous wise men, the one a Law-giver among the Lacedæmonians, (people in the beginning more expert in the banners and flags of Mars, then studious or desirous to haunt the palaces of Venus;) The other a Law-giver in Athens (people likewise, more frequenting at the first, the school of Minerva, then the lurking dens and secret snares of Cupid) these two famous men made laws to maintain lust, under the colour and pretext of issue; every young woman being married to an old man, might for children, take choice what young man she would of her husbands name. So likewise might any young man, choose a young woman; being married to an old woman.

Aristotle seemeth to defend this law after a sort. So Abrahams wife Sara after a sort, willed her husband to accompany with a young maid, for that he might have children. And Sempronja, a woman excellently well learned in the Greek and Latine; and Sapho, a woman of no lesse fame then of learning, defended lust by their writings. I might have large scope herein, to probe Lust, as a Nozd, to rule and govern every where.

I have sufficiently, I hope, declared the effect of Lust:

For as Princes wise, stout, and learned, have been hereto subject: so the Poets saie, that the Gods themselves, have yielded to the might of lust. What I pray you, translated Jupiter to a Bull, Neptune unto a horse, Mercury unto a Goat: Lust. What moved Apollo to be in love with Daphnes? What caused Bicchus to favour Gnosida? What made Pan to yeeld unto Sirinx: Lust. What moved wise, learned, stout, and strong as well as the foolish, the ignorant, the weak, and the simple, but onely that corruption of nature, that seed, and dregs of Adam, which equally without grace, moveth all men to sin? For there is no man, but he is privy to lust, moved by lust, and sorely assaulted by it. Yet there be some that subdue lust, some that rule lust, but none that vanquish lust; for as some are boyn chaste, so some do make themselves chaste, and some who are thus made chaste are yet not without some spice of lust.

I speak not of Proculus the Emperour, who kept at his pleasure a hundred maids of Sarmatia. Neither do I think herein of Sardanapalus King of Assyria, who was at waies tre-ried but never satisfied with Venus. But I speak of those that fight, and waitle against nature: of those I say, that are in common combats with the world the flesh, and the Diabell. For lust saith Ovi, is I wot not what, and cometh I wot not whence, it taketh root without breaking of flesh and pierceth the very intrals of the heart without any cutting of the vein, it is the onely businesse and travell of idle men.

The young Roman Estrasco at mount Celio, beholding the beauty of a Lady called Verrona, either of them by nature being dumb, one fell in love with the other so soze, that Estrasco would often go from Rome to Salon, and Verrona would as oft travell from Salon to Rome, the one to see the other, and this dumb love continued thus thirty years, till it fortun'd that the wife of Estrasco died, and the husband of Lady Verrona died also. Whereby these lovers thirty years without words, did both manifest their long desire by a marriage, so was Magnilla is. of Dumidola, & Sopromissa

phronisba, a Lady of Carthage, the one enflamed with the other, onely by a sight that King Masinissa had of Sophronisba.

The like is written of that most valiant Captain Pyrrhus the long defender of the Tarentines, and King of Epirots, when he came from Italy unto Neapolis, being but one day there, he fell in love with a fair Lady called Gamalice, to the great infamy of so famous a Prince, and to the great shame of so noble a Lady. The like lust arrested that noble and renowned Conquerour Alexander, so that when he thought to give battel to the Queen of Amazons, having a sight of her at a river side, where they both had appointed to come to talk concerning their wars, their fury and rage before bent to fight, and murder, was by a sight changed into a wanton pastime and sport. We do read also that Queen Cleopatra made a banquet for Anthony her lover, in the Province of Bithinia, in the Wood Herbin, where the young virgins were not so cunning to hide them in the thick bushes; but the youthfull Romans were as crafty in finding them out, so that at that one instant of sixty young virgins, fifty and five deserved the name of mothers. Thus we perceiue that by sight we are moved to lust, and by consent we wilfully sin, the one in the eye, the other in the heart: therefore better it is with Sophocles, for a man to turn his back from a fair woman, then with Nero to behold beauty, who looking to earnestly upon the haire of Poppæus, was thereby moved to lust.

CHAP. XXXVIII.  
Of Jealousie.



Question was propounded to all the Gods, to be answered, whether man or woman be more jealous. For as the Poets feign there sprung a contention between Jupiter and Iuno, concerning lust and jealousie, and having no equal judge to determine this matter, it was referred after great

contraverſie unto one Tiresias, an ancient and learned poet sometime in Thebes, which Tiresias on a certain time meeting two Snakes, according to kind ingendring together, having a white rod in his hand, parted at once both their bodies and their lives. Wherewith Iuno being moved to anger, transformed this poet Tiresias from a man to a woman and being in the shape of a woman se, ven years, he again found two Snakes ingendring together, and in like manner striking them, he was again reduced to his first form. This Tiresias was thought most meet of Jupiter and Iuno, by the consent of all the Gods, for that he had been a woman seven years, and now a man again, to judge of this question. And being called to the War to give his verdict, he preferred Iuno for jealousie: whereby Iuno wased angry, and made him blind, and Jupiter to recompence his truth, did make him a Prophet.

When Jupiter fell in love with Io, Iuno being suspicious and full of jealousie, caused one named Argos with an hundred eyes to watch Jupiter, who for all his eyes was deceived Iuno thereby was so furious and so hungry with Argos, that she translated his eyes unto a Peacocks tail, and transformed Io to a white Cow. There is no such rage in jealousie, as there is craft in love, so that the streight keeping of Danae King Acrisius daughter in Towers and Castles, could

could neber keep her from Perseus, neither the hundred eyes of Argos might spie the craft of Jupiter to Io,

We read of a woman named Procris who was in such jealousy of her husband called Cephalus, that having him in suspicion for his often going a hunting, on a certain time she followed him privily into the Woods, thinking there to find her husband at his wantonnesse, and hiding her self in a thick bush, to see the end of the event, her husband passing by the bush, perceiving something there to stir, thinking it had been some wild beast, thrust his wife into the heart with his dart, and thus Procris was slain of her own husband, for her importunate jealousy. The like happened to Emilius wife, who for her suspicious and raging jealousy, was neber quiet, but was busie alwaies to find some fault in her husband, following him every where, and watching still in privy places, thinking to find him in the manner; and untill she sped of the like chance as Procris did, she could neber be quiet. Cyampus wife named Leuconona, was devoured by dogs instead of a wild beast, hiding her self in the Woods, to follow and mark her husbands voyage. Jealousie so moved her, that she could do no otherwise. A strange kind of sicknesse it is that so infecteth the mind, vereth the spirits, and molesteth the heart, that the head is full of invention and the mind full of thought, and the heart full of revenge.

So jealous was Phanius, that the doores being shut, the windows close, all privy and secret places prevented, every where as he thought so stopped, that his wife could not receive him yet, neber thought that love could pierce tilestones to come unto his wife; but he was deceived, for the lurking dens of love, and fancies, and the secret search of affection hath more privy paths, whereby Cupid may come to his mother Venus, then the Labyrinth had chambers for the Minotaur. King Acrilius thought he was sure of his daughter Danae when she was close ballwarked within a great Castle: Iuno thought to prevent Jupiter by the hundred eyes of Argos, Phanius thought that his wife was sure enough when

when the doores were shut, and the windows close, but neither could the jealousie of Iuno prevent it, neither the eyes of Argos spie it, neither the streight keeping of Danae abold it, neither the close defence of Phanius defend it.

I must needs commend one called Cippius, that would oftentimes take upon him to sleep when he did wake, and would pretend to be ignorant though he knew it. I wish wise men to sleep with Cippius, and to say with Cicero, *Non omnibus dormio*, I sleep not to all men, and to be ignorant though they know things. And likewise I wish wise women to imitate Emilia, the wife of noble Scipio, who although she knew things evident by Scipio, yet she made as much of his Paramour, as she made of her husband, and all for his own sake.

They say jealousie proceedeth from love, and love from God, but I say it commeth from hatred, and hatred from the Devil. And yet we read in the sacred Scripture, that Abraham was jealous of his wife Sarah, saying thus to his wife, I know that thou art fair, and they will kill me to have thy love. The manners of the Parthians, were to keep their wives in privy places of their houses, over whom they were so jealous, that their wives might not go abroad but with covered faces. The Persians were so suspicious of their wives, that they had no liberty to go in sight, and they durst not go on foot, but in Chariots covered over lest they should see or be seen. The Thracians with such care and study keep their wives, that as Herodotus affirms, they trust no man with them in company, but their own parents. The old and ancient Romans in times past kept their wives so close, that their wives as Valerius Maximus saith, did divers times either kill poison or with some cruelty or other destroy their husbands, and it was by a young man of the city of Rome disclosed, y there was a hundred threescore and ten, that so killed and destroyed their husbands, for that their husbands were so jealous over them. But because it is a comon disease in all places, I need not further



to waite thereof, wishing my friend, neuer to be incumbred therewith, but rather with silence to passe it with Cippius, and so he shall find ease thereby.

## CHAP. XXXIX.

## Of Idlenesse.



nothing can be greatly difficult to a willing mind, so every thing is a hur-  
tle to the idle, one fr as labor & exer-  
cise of body, & industry & diligence of  
mind are sure and strong bulwarke  
of countries, so are idlenesse and neg-  
ligence the cause of all evill. We  
read that Alexander the great, least he  
should be acquainted with idlenesse at any time, even in  
the night time used this art, to hold a silver ball when he  
went to bed in his hand, having a silver basin upon the  
ground, that when the ball should fall, he being fast asleep,  
the shrill sound thereof should wake him, and make him  
mindfull of his enemies: so fearfull was this noble prince  
of idlenesse, that to wake off sleep and slothfulness, he stu-  
died and travelled, both he might avoid it. For Alexander  
the great being called the son of Jupiter, and fully perswa-  
ded with himself that he was of the linage of the Gods,  
had special regard of sleep and lust, whereto he being so  
much subject, knew himself to be a man: wherefore he of-  
tentimes wrestled with nature in that beha'f. In the self-  
same place of Marcellinus it is read, that Julius Cæsar the  
greatest and most renowned Emperour that ever reig-  
ned in Rome, followed this order, and practised this po-  
licy, least he should be idle at any time. For first, to suf-  
fice nature, he slept a certain time appointed. Secondly,  
he would be occupied in the affairs of his country. Third-  
ly, he travelled in his private study. Thus least he should  
be idle, nay rather, least he should lose any time he divided  
every night into three parts, first to nature, secondly to his  
country,

country, thirdly about his own businesse. The mighty Prince Philip of Macedon as we read in Brulonius, was of such care and diligence, that when his soldiers slept, he alwaies watched. Again, he never slept, untill his friend Antipater were first awake. So that between King Philip and Antipater, diligence was as much honoured and embraced, as slothfulnesse was feared and hated.

Epaminondas that renowned Prince of Thebes, being studious and profitable to profit his country, so hated idlenesse, that finding one of his Captains in the Camp in the day time sleeping, he smote him straight with his own hand, and being reprehended by his Nobles and Counsellours, for that cruell fact, he answered them in few words, I left him as I found him; comparing idle and slothful men to dead men, for men are born to travaill and watch, and not to take pleasure and sleep. How did Scipio in Africa overthrow the tents of Siphax? how vanquished he his host of soldiers, slew his army, and how took he King Siphax captive himself. Livius saith, that the diligence of Scipio, and the slothfulnesse of Siphax being a sleep, when he should be waking, was the cause thereof. Had Demosthenes loved idlenesse, he had never been able to pcedent that famous Prince Philip King of Macedon: he was so careful and diligent to the State of Athens, that that worthy Captain and great Conquerour Philip, was wont to say, that he doubted more the diligence of Demosthenes, then he feared all the force of Athens. Had Cicero slept, during the conspiracy of Catelin, he had never been able worthily to boast of himself. O happy Rome, that ever I was thy Consul. Stubious travel, saved oftentimes Rome from divers enemies.

Quincilian recteth a longthe history of a famous scholler named Hippas, who to avoid idlenesse after long studying of his book, would exercise himself in something or other, least he might seem to be idle: insomuch that he applied himself to divers faculties at void hours, and used to practise the faculty of a Goldsmith, of a Talloz, of a Whoma-

ker, insomuch that at length he became his own Tayler, his own Shoemaker, yea, to make his own rings so artificially, as though he had been brought up in the school of Praxicles. What is so hard, but diligence will attempt it: What is so deep, but travel will wade through it: What is so strange, but study will know it: Dabour and diligence are of wise men much commended by the example of the Bee, that is busie and carefull, and knoweth how to profit her self and others. If the little Ants be so praised, for that they toyl in the Summer to provide against the Winter: If the silly simple Worms do provide things necessary for them and theirs: How much more ought man, who is borne to profit his countrey, his Prince, his friends and his parents, to consider the commodity of diligence, and the danger of idlenesse: But it is before mentioned, vices are robered with the names of vertues: as the idle man is noted to be a quiet man, the ignozant termed an innocent.

Cælius doth write of a certain Emperoz named Attalus, which so well loved idlenesse, that he gave the government of the Empire to his friend Philopenes, for that he would be idle. We read again of one Vatia, a great ruler and Orator in Asia, that loved idlenesse so well, that the people used a proverb, when they saw any man idle, to say, He is an idle scholler of Vatiæ. The Emperoz Licinius and Valencianus were such enemies to learning, and so ignozant, as Egnatius doth report, that they called learning the onely poison of the world, and named them that were learned, the Ases of Cuma.

Who hated learning so much as Herackides and Philonides which were so ignozant, that they were as Cælius doth testifie, had of the common people in great derision. These blind men did call others Ases of Cuma, when they themselves were far inferiour to any Ass in the world. For divers Ases had more reason then Philonides or Herackides had. We read that Ammonius a great philosopher of Alexandria, had an Ass which would keep company with Origen and Porphy.

Porphirius to frequent the school of Amonius, to hear him read Philosophy and to his schollers, the Asse was taught to know the reader, as the schollers were to know the school at the time of reading.

The sacred Scripture commends tuns the Asse of Balaam, who was likewise taught to speak and to shew the prophet Balaam the will of God. But the idle and ignozant, will neither learn to know time, place, noz person, neit her to profit themselves noz others. These lasse members, these idle and ignozant beasts, are the children of Morpheus, sleeping alwaies in the cave of Pamedes, to whom it well may be spoken, as Aurelian sometime an Emperour of Rome. spake unto one Bonosius, that he was bozn to drink, and not to live.

The Romans used to punish idlenesse so sharply, that the Husbandman that had his ground barren, and his Pastures, Meadows, or fields untilled, any other man should be there placed, and he put out. The Gentleman that had not his horse ready, and in good liking, with all things thereunto belonging, should be suspected to be an idle member unto his country, and should be hated and eschued by the people. The common people might use no kind of private pleasure, as plaies, pastime, or any other idle sport, but at times appointed. The gates of Rome were opened day and night, so come and to go for the good of the Commonwealth, & as Plutarch writtes, the life & manners of all men were strickly examined, whether they lived idle or no. And if any did resist the order of the Magistrates, his head should be cut off, & offered to Jupiter in the Capitol of Rome, his family to the temple of Ceres, his children should be sold as bondmen to the Tribunes and Censors.

The Lacedemonians were most studious to expel idlenesse, and brought their children up always in hardnesse, to practise them in the Arts of Industry, and hated Idlenesse so much, that if any in the City of Sparta waxed grosse or fat, they straight suspected him of idlenesse; and if any young man waxed fat, they had appointed laws that he should fast,

and like poe, untill he were again changed into his first estate,

The Egyptians, an ancient people, when the country of Egypt began to be populous, to avoid idlenesse, as Pliny reporteth, made the great building called the Pyramides, which for the mightnesse and strange working thereof, was named one of the seven wonders of the World, in which there were kept at work, threescore thousand young men, who continued a long time in the making thereof, and onely to avoid and banish idlenesse. The Athenians to avoid and detest idlenesse, that when a certain man was condemned to die, for that he was found idle in Athens, a citizen thereof named Herondas, as Plutarch testifieth, was as desirous to see him, as though he had been a prodigious monster; so strange and so marvellous was it to hear, or to see any idle man in Athens. The people called the Persians, would suffer no travellers, neither Pilgrim, nor Sacrificer, nor any other stranger to come within their City, lest under colour of religion, or of pilgrimage, they might corrupt the youth of the City, with the sight thereof to be idle. The Indians had a law, made by their Wise men called Gymnosophists, that after meat was set on the table, the youth should be examined, what they had done for their meat, and what pain and labour they had used all the morning before; if they could make account of their travel, they should goe to dinner; but if they had been idle they should have no meat except they had deserved the same. The like did the young men of Argis, who made an account to their Magistrates of their occupations and works. The Aethiopians, as Valerius affirmeth did imitate the Athenians in commanding their youth to avoid idlenesse, and to exercise travel, the one as necessary to any Commonwealth, as the other is most dangerous. So that some countreys are naturally given to travel, as the Lybians, Phrygians, French men, with others. Some again are given to idlenesse, as the Persians, Copinians, and others. Some by law were forced to shun idlenesse, some by punishment were feared

feared from it, some by death were enforced to labour for their living. Thus this monstrous Idleness is beaten every where, and yet embraced in most places; every man speaks against Idleness, yet a number are in love with it; Magistrates and Officers are appointed to punish it, and yet they often favour it.

## CHAP. XL.

Of Wrath and Anger, and the hurts thereof.

**T**he famous and noble Philosopher, Aristotle, did charge his scholars always being in Anger or Wrath, to behold themselves in a glasse, where they might see such alteration of countenance, such a paleness in color, that being before reasonable men, they appear now like brutish beasts. Wherefore that great Philosopher perceiving the furious and hottie nature of Alexander, wrote from Athens unto India, where this noble conqueror was at wars with King Porus, to take heed of Wrath and Anger, saying, Anger ought not to be in any Prince toward his inferiour, for he was to be mended with correction, nor toward his equal, for he might be rebuffed with power; so that Anger ought not to be, but against superiours; but Alexander had no equals. Yet in vain was Aristotles doctrine to Alexander in this point: for being in a haquet when Chus his dear friend commended his father King Philip in the former age, to be the worthiest, & most renowned Prince, Alexander was so upon a sudden so angry, that any man should be preferred before him, though Philip was his own father which was commended, and Chus his especial friend that did commend him that he thrust Chus into the heart with a spear. So hottie was this Prince, that Calisthenes and Lyfivachus, the one his Historian and counsellour, the other his companion and friend, for a few words spoken were either of them slain: Silence therefore, saith Aristotle, is the surest reward to a Prince.



W<sup>e</sup> read that King Tigranes of Armenia, whom Pompey the great did conquer, was so angry by a fall from his horse, because his son was present, and could not prevent his fathers fall, that he thrust him with his dagger into the heart; and was so sorry afterward, and angry withal; that he had likewise killed himself, had not Anaxarchus the philosopher perswaded him. Anger in a Prince (saith Solomon) is death; terrible is the countenance of a King when he is oppressed with Wrath; hurtfull to many, and dangerous to all is the anger thereof. Nero was so furious in anger, that he never heard any thing, if it were not to his liking, but he would requite it one way or other with death, insomuch that in his rage and anger he would often throw down tables, being at dinner, and dash cups of gold wrought with pearls against the walls, and sing all away, more like to a furious Gorgon of hell, then a sober Emperor in Rome.

Such fury reigneth in anger, that Orestes the son of Agamemnon slue his own mother Clytemnestra, suddenly in his Wrath. Such madnesse reigneth in Anger; that Ajax Telamon, that famous and valiant Greek, after that Achilles was slain in the temple of Pallas by Paris, at the destruction of Troy, was so Angry because he might not have Achilles Armoz, which was given before to Ulysses, that he beat stones and blocks, fought with dead trees, killed beasts, thinking to meet with Ulysses amongst them. If Anger make men murderers, if Wrath make men mad, without wit or reason to know themselves or others, let them imitate Plato in his anger, who being angry with any of his scholars or servants would give the rod to Zenocrates to correct them; Because he was angry, the learned Philosopher misdoubted himself, that he could not use moderate correction. Even so Archias would always speak unto his servant that had offended him, Happy art thou that Archias is not angry: Whereby giving his man to understand how dangerous Wrath is.

Aristotle saith, the angry man seeth not the thing which lieth

lieth under his feet. Augustus Cæsar Emperour of Rome, desired Athenedorus a Philosopher of Græce, which a long time accompanied Augustus in Rome, and now was ready to depart to Athens & he would write som sentence that the Emperour might think of him in his absence. The Philosopher took a pen, and wrote in a little Table this sentence: *Cæsar* when thou art moved to anger, I speak nothing till thou hast recited the Greekes Alphabet: a woorthy lesson and a famous sentence, well woorthy to be learned of all men.

There is nothing, neither can there be any thing more ugly to behold, then mans face when he is angry, nor to be feared because he hath no rule over himself. All the painters of Persia had much to do to draw in colours the terrible countenance and fiery face of Queen Semiramis, when she heard that her City of Babylon was besieged by the enemies, being then dressing of her head: she came with her hairs hand flying in the wind half amazed at the news. Her picture in this discontent and fury, stood as long as Babylon continued, as a monument and a terrible mirror to posterity.

We read of the like history of Olimpias, whose anger was such, when she thought of her son Alexander, that she straight ways like a raging Lion or a cruel Tiger, digged up the body of Iolas, Alexanders murtherer, and tare his body in small pieces, and gave it to the birds of the air. Such anger was in Marcus Antonius towards Cicero, that he was not contented at Ciceroes death, but comanded his head to be set before him on the Table, to feed therewith his wrathfull heart, and grady eyes; and his wife Fulvia to shew her anger, pulled out his tongue, and pinned it to her hood, and ware it on her head, in token of her cruel and Tigrish heart.

The noble Roman Metellus was so inflamed against Pompey, for at what time he was appointed by the Senators of Rome, to succeed Metellus in his pro-consulship in Spaine, Metellus perceiving that hee was discharged,

he brake for very anger, all the furniture of wars, and destroyed all the provision, he furnished the Elephants, and permitted his souldiers to do what injury they could against Pompey; so great was his anger, that to hinder Pompey, he injured his native City of Rome. The property of anger is, to hurt others, in seeking to offend one. As he is not wise that cannot be angry, so he is most wise that can moderate anger.

The same and resolution that both Themistocles and Aristides got, in vanquishing their anger one towards the other, was great: for being sent both as Embassadors for the State of Athens, travelling over a high hill, Themistocles said unto Aristides, Shall we both bury our anger on this hill and go as friends, and not as enemies: and there though the cause was great, they became friends one to the other, forgetting and forgetting one anothers fault. Anger and wrath are the onely poison of the world, whence hidden hatred doth proceed, for to nourish the one is to feed the other. Therefore it is written, that hidden hatred, private wrath, and young mens counsel, hath been the very cause of others destructions.

Manlius Torquatus, after he had conquered Campania, and triumphed over the Latins, returning into the City with noble fame, though the Senators of the City, met him in triumph, yet the young men of Rome more disdainfull then courteous, were more willing to have his death, then desirous of his life, the cause is known in Valerius. I will omit to speak of Caligula, whose anger and hatred was such, that he wished Rome had but one neck, that with one stroke he might strike it off. Neither will I recite Hellogabalus, who amongst writers is named the beast, and not the Emperour of Rome. The histories of Cælin, Silla, and Appius, for their anger and hatred towards their country, and native City, are extant in Plutarch and Salust: by this anger and wrath proceeded invectives and declarations, and then envy and malice began to build their bowers, by their chief Carpenter anger, and mischief and vengeance.

grance, both alwaies depend upon them. And because anger is the onely counsell of all mischief, I will speak of those two monstrous furies, incident alwaies to anger, I mean Envy and Malice, and shall referre that to Envy and Malice, which might have been spoken on this subject.

## CHAP. XLI.

Of Perjury, and Faith, and how Princes have been honoured, and punished accordingly.



Faith is the foundation of Justice, and Justice is the chief means (as Aristotle saith) to preserve a Publick weal. We will therefore note how faithfull & just some Princes have been, & how wicked and false others have shewed themselves; there are so many virtues in the one, and vices in the other.

For some from foes become friends, as Clodius and Cicero two great enemies a long time, and yet before two faithfull friends. Tiberius likewise, and Africanus from mortal foes, grew to be such perpetual friends, that Africanus gave his onely daughter Cornelia in marriage to Tiberius. Even so some again from friends became foes, yea from tried friendship, to mortal enmity; as Dion of Stracusa was killed by Calicrates his most assured friend (as he thought) with whom alwaies before he found friendship and faith. Pölimnestor likewise though King Priamus reposed such great trust and confidence in him that he committed his own son Polidorus to his custody, yet he falsly slew him, and murdered him, though beside friendship, he was his near kinsman. Note well saith Socrates, do faithfull friends far excell all Gold, for in danger faith is tried, and in necessity friends are known.

Such is the secret force of truth and love, and such is the hidden subtilty of falshood, as may be proved in a history of Sextus Pompeius, son and heir unto Pompey the great. The faith and justice of Pompey at what time he had appointed a banquet for Augustus Cæsar, and Marcus Antonius upon the seas was well tried; for being moved by divers at that time, to revenge his fathers death Pompeius the great, and especially at that time being prompted to it by his friend, and master of the ship, whose name was Menedorus, Sextus in no wise would suffer it, saying: that faith and justice ought not to be turned into perjury and falshood; for, said he, as it is perjury to omit faith and promise made to these Emperours, so this is tyranny, and not justice, to revenge my fathers death upon innocence. And true it was, that Augustus Cæsar was then but a boy and brought up in school in Apulia, when his uncle Julius Cæsar banquished Pompey. And Marcus Antonius was rather a friend to Sextus father, then a foe, and therefore no lesse faithfull was Sextus in preserving, then just in weighing innocency.

Far unlike was false Hannibal, who under pretence of peace with the Romans, sent Embassadors unto Rome to treat thereof, where they were honourably received: but well requited he the courtesie of Rome to his Embassadors. For when that noble Roman Cornelius came from Rome, as an Embassador unto Hannibal, his welcome was such, that he never went alive unto Rome again; for most cruelly and falsly was he slain by Hannibal. In this falshood and perjury, was Hannibal much defamed, whose vertues were not so much corrupted by the villenesse of his own nature, as by the falshood and corruption of the Countrey, which allwates in this was not to be trusted; of which it is proverbially spoken, Pœni perfidi, the Carthaginians are false, for the people of Carthage delighted in falshood, practised perjury, and used all kind of crafts, as the people of Sarmatha were most false in words, most deceitfull in deeds, and most cruell one towards the other.

The

The Scythians being much molested with wars, and driven to leave their wives at home in the custody of the slaves and servants, having occasion to be absent four years, their wives married their servants, and brake their former faith with their husbands, until with force and power their servants were slain, and so they recovered their countreys and wives again. Apollonius the chief Govern. ur of Samos, whom the Commons of the countrey from low estate had exalted to dignity, to whom they committed the Government and State of Samos, was so false of his faith towards his subjects, that having their goods, lands, livings, and lives in his own hands, he betrayed them to Philip King of Macedonia, their most mortal enemy.

That proud perjuror, Cocalus King of Sicily, sue King Minos of Cræta, though under colour of friendship, and pretence of communication, he had sent for him. Cleomines brake promise with the Argives, with whom he took truce for certain days, and having craftily betrayed them in the night, he sue them being sleeping, and imprisoned them against his former faith and promise made before. Even so did the false Thracians with the Boetians, they brake promise, violated their faith, destroyed their countreys, depopulated their cities, and having professed friendship, and bowed faith, became wicked foes and false traytors, and all of these received condign punishment.

But of all false perjurors and unnatural foes, Zopyrus amongst the Persians, and Lathenct amongst the Minthians, to their perpetual shame, shall be ever mentioned: the one in the famous City of Babylon deforned himself in such sort, with such dissimulation of forged faith, that having the rule and government thereof in his hand, he brought King Darius to enjoy it through his deceit; and was more faithfull to his King then to his Countrey. Lathenct being the onely trust of the Citizens, delivered Minthus their City into the hands of their long and great enemy, Philip King of Macedonia. What fraud hath been found always in friendship, what falshood in faith; the murdering of



Princes, the betraying of Kingdoms, the opprelling of innocents from time to time, in all places can well witnesse the same.

When Romulus had appointed Spu. Tarpeius to be chief Captain of the Capitol, the chamber of Rome, where the substance and wealth of Rome did remain; Tarpeia, Spurius daughter, in the night time, as she went for water out of the city, meeting Tatius King of the Sabines, though he was then a mortal enemy to Rome, and in continual wars with Romulus, yet by her falsehood and policy he was brought to be Lord of the Capitol. Thus Tarpeia was as false to Rome, as King Tatius was to Tarpeia; for she looking to have promise kept by Tatius, did find him as Rome found her: she was buried alive by Tatius close to the Capitol, which was then called Saturnus Mount, and after her death and burial it was named Tarpeias Rock, untill Tarquinius Superbus did name it the Capitol, by finding a mans head in that place.

There was never in Rome such falsehood shewed by any man, as was by Scipius Galba, who caused the Magistrates of these famous cities in Lusitania to appear before him, promising them great commodities, concerning the States and Government of their Cities, yielding his faith and truth for the accomplishment of the same; whose professed faith allured to the number of nine thousand young men, picked and elected by some enterprise, for the profit of their country: But when Lulle Galba had spoiled these three cities of the Flower of all their Youth against all promise and faith, he slew the most part of them, sold and imprisoned the rest, whereby he most easily might conquer their Cities.

Men are never certain nor trusty in doing when they are faulty in Faith: For as the Sun lighteneth the Moon, so Faith maketh Man in all things perfect. For Prudence without Faith is Main-gloze and Pride; Temperance without Faith and Truth is Shamefacednesse or sadnesse; Justice without Faith is turned into Injury, & Fortitude into

into Slothfulness. The orders in others countreys for the observation of Friendship, and for maintainance of certain and sure love one towards another, were Oaths of Fidelity. The noble Romans, at what time they swore, had this order, He or she to take a flint Stone in their right hand, saying these words, If I be guilty, or offend any man; if I betray my countrey, or deceive my friend willingly, I wish to be cast away out of Rome by great Jupiter, as I cast this Stone out of my hand. And therewith they throw the Stone away.

The ancient Scythians, to observe amity and love, had this Law: They poured a great quantity of wine into a great Bowl, and with their knives opened some vein in their bodies, letting their blood to run out one after another into the bowl, and then mingling the wine and blood together, they dipped the end of their spears, and their arrows in the wine, and taking the bowl into their hands, they drank one to another, professing by that draught, faith and love. The Arabians when they would become faithfull to any, to maintain love thereby, had this custome: One did stand with a sharp Stone between two, and with it made blood to issue from the palms of both their hands, and taking from either of them a piece of their garment, to receive their blood, he dipped seven Stones in the blood; and calling Urania and Dionilus their Gods to witness their covenant, they kept the Stones in memory of their friendship, and departed one from another. The like law was among the Barcians, who repairing to a Ditch, and standing thereby, would say, as Herodotus affirmeth, As long as that hollow place or ditch were not of it self filled up, so long they desired amity and love.

In reading of Histories, we find more certainty to have been in the Heathen by prophane Oaths then truth often in us by Evangelist and Gospel Oaths; lesse persury in those Gentiles, swearing by Jupiter or Apollo, then in Christians swearing by the true and living God; more amity and friendship amongst them, with drinking either of others blood,

blond, then in us by professing and acknowledging Christs blond. When Marcus Antonius had the government of Rome, after Caesar was murdered by Brutus and Cassius, and having put to death Lucullus for his consent therein. Volumnius hearing of his friend Lucullus death, came weeping and sobbing before Antonius, requiring one his knees, one grant at Antonius hand, which was to send his souldiers to kill him upon the grave of his friend Lucullus, and being dead, to open Lucullus grave, and lay him by his friend. Which being denied, he went and wrote upon a little piece of paper, and carried it in his hand, untill he came to the place, where Lucullus was buried, and there holding fast the paper in one hand, he with his dagger in the other hand, flue himself upon the grave, holding the paper fast in it being dead, where this sentence he wrote, Thou that knowest the faithfull friendship betwixt Volumnius and Lucullus, join our bodies together being dead, as our minds were alwaies one being alive. The like history is written of Nisus, who when his faithfull friend Eurialus was slain in the wars betwixt Turnus & Aeneas, he having understood thereof, wet up & down the field tumbling and tossing the dead carcasses, till he found out Eurialus body, which having long looked on, and embraced, he drew out his sword, & held it in his hand a little while saying. As my body shal never depart from thy body, so shall I never fear to follow thy ghost. and laying the pommel of his sword upon the ground, he fell upon it, having the body of his friend Eurialus betwixt his arms. This love was great betwixt Princes, who did live honourably, and died willingly. A strange thing for men so to love their friends, as to weigh their deas more then their own lives.

Orestes faith and friendship towards Pylades was such, that being come unto a strange Region named Taurica, to assuage his grief, and to mitigate his furiens flames, because he slew his mother Clytemnestra, and being suspected that he came onely to take away the image of Pallas, their Goddesse in that country; the King understanding the matter,

matter, made Orestes to be sent for, and to be brought before him to have judgement of death. For Pylades was not mentioned nor spoken off, but onely Orestes; he it was that should steal their Goddess away, and carry it into Greece. Orestes therefore being brought, and his fellow Pylades with him, the King demanded which of them was Orestes? Pylades that knew his friend Orestes should die, suddenly stepped forth, and said, I am he; Orestes denied it, and said he was Orestes; Pylades again denied it, and said, that it was even he that was accused unto the King: thus the one denying, and the other affirming, either of them most willing to die for the other, the King dismasted at their great amity and love, pardoned their faults, and greatly honoured their natural love and faith. So many like histories to this there be, that then Princes would die for their friends even that great Conquerour Alexander, would have died presently with his friend Hephestion, had not his counsel letted him; he loved him alive so well, that he was called of all men another Alexander; he so much esteemed his friend, that when Sisigambis King Darius mother, had saluted Hephestion instead of Alexander, and being ashamed at her error, he said, forbear not to honour Hephestion, for he is Alexander also. What was it that Anaxagoras wanted that Prince Pericles could get for him? whither went Aeneas at any time without Achates with him? there was nothing that Pomponius had, but Cicero had part of it, the friendship of Scipio never wanted towards Cælius. Though Rome could alter State, though fortune could change honour, yet could neither Rome nor fortune alter faith, or change friends. After the Senators had judged Tiberius Gracchus for divers seditions in the City to die, his friend Blossius having knowledge thereof, came and kneeled before the Senators, besought Lælius, (whose counsel the Senators in all things followed) to be his friend, saying unto the rest, after this sort. O sacred Senate and noble Counsellours, if there remains in the City of Rome any sparkle of Justice, if there be regard unto equity, let me crave that sentence by law

which you insurrectionally aboard unto another, and since I have committed the offence of Gracchus, whose commandment I never resisted, whose will I will during life obey, let me die for Gracchus, worthy who am most willing so to do, and let him live who justly ought so to do. Thus with vehement inebriates against himself, he made the Senators astonished with his rare desire of death, saying: the Capitol had been burned by Bloisus if Gracchus had so commanded, but I know that Gracchus thought nothing in heart, but that which he spake to Bloisus, and that which he spake to Bloisus, Bloisus never doubted but to do; and therefore I rather desire death than he. The faith and love betwixt Damon and Pythias, was so wondered at by King Dionisius, that though he was a cruel Tyrant, in appointing Damon to die, yet was he so amazed to see the desire of Pythias, his constant faith, and his love and friendship professed in Damons behalf, striving one with another to die, that he was enforced in spite of tyranny to pardon Damon for Pythias sake. Theseus and Perithous became such faithful friends, that they made several oaths one unto another, never during life to be parted, neither in affliction, plague, punishment, pain, toil, or travel to be discovered: insomuch that the Poets faine, that they went unto the Kingdom, and region of Pluto together. I will not speak of the great love of that noble Greek Achilles toward King Patroclus: neither will I recite the history of that worthy Roman Titus toward Gissippus, nor report the love of Palemon and Arceir, nor of Alexander and Lodwick, whose end and conclusion in love were such, as is worthy of ever lasting memory.

## CHAP. XLII.

Of Envy and Malice, and the tyranny of Princes.



Malice drinketh for the most part her own poison, so Envy saith Aristotle, hurteth more the envious it self, then the thing that it envieth. Like as the deathfull in war, or Darius amongst the heat, so is the envious in a City: not so sad for his own miseries and calamities, as he lamenteth the hap and and selfeity of others. Wherefore the Philosopher Socrates calleth the enemy *ferrens animi*, the sow of the soul, for that it catteth the heart of the envious to see the prosperitie of others. For as it is a grief to good and vertuous men to see evill men rule: so contrarily to the evill most harm it is to see good men live. Wherefore, the first disturber of Commonwealths, and last destroyer of good States: the beginning of all sorowes, the end of all joys: the cause of all evil, and the onely let of all goodnesse, is envy.

How prospered Greece? Had flourish'd Rome, How quiet was the whole world: before envy began to practise with malice, two daughters of tyranny, never seen, but hid, den in the hearts of flatterers? Then, I say, Greece was glorious, Rome was famous, their names were honoured, their power feared, their policy commended, their knowledge extolled, their fame spread over the whole world: but when envy began to sojourn in Greece, and malice to build her Bower in Rome; these sisters (like two monsters, or two grim Gorgons) oppressed Castles, destroyed countries, subdued Kingdoms, depopulated Cities: in fine, triumphed over all Greece and Italy.

Hannibal chief General of the Carthaginians, Jugurth King of Numidia Pyrrhus of Epirus, most valiant, puissant & mighty Princes, with long wars, and mighty slaughter, could not with all their force and power hurt Rome so



much as their hidden hatred between themselves did. A gain, Alexander the great, Cyrus the valiant, Xerxes the famous, most mighty Conquerors, with all their strength of wars, could not annoy Greece half so much as their inward Envy between the Cities of Greece. What caused Julius Cæsar to war against his son in law Pompey? Ambition. What made Adrian the Emperour to despise the worthy fame of Traian? Envy. What moved Cato surnamed of Utica, to kill himself? Envy to Cæsar. Hidden hatred working for private gain, and rash counsel of flattery, which is heard most often in the envious mouth have destroyed Kingdoms.

Envy first entered into the hearts of Princes arrested the worthiest Conquerors, waded into the bowels of the wise, and blushed not to attaint the learned Philosophers in the midst of Athens. Hercules in killing the great Dragon that watched in the garden of Hesperides, in destroying the ravening birds Stymphalides, in conquering the raging and furious Centaurs, in vanquishing terrible monsters, as Gercon and Cerberus, in overcoming the Lion, the Boar and the Bull; in overtaking the gilded Hart; and lastly for his conquest of the huge and prodigious Hydra, in the fens of Lerna, won no lesse envy of some, then he justly deserved fame of others.

Theseus to imitate the haughty attempts of Hercules, overcame Thebes, slew Minotaurus in the dens of Labyrinth, subdued Creon the Tyrant, with divers other large enterprises, as one meere willing to envie the fame of Hercules, then desirous to deserve fame by lenity and quietnesse. So might I speak of Julius Cæsar that envied Alexander the great, and Alexander likewise that envied Achilles. And thus alwayes Envy was fostered by Princes. With the wise and learned envy bare great sway, as betwixt Plato and Xenophon, the best and gravest philosophers in their time: betwixt Demosthenes and Æschines, betwixt Aristotle and Isocrates, one despising the other.

Such laughter grew of Envy, that one brother killed another, the son the father, and the father likewise the son;

as Romulus slew his brother Remus through envy, lest he might be King in Rome. Cambyfes King of Persia killed his brother Mergides, as Herodotus doth write, through envy. Envy caused Anacharsis the Philosopher to be slain by his own brother Cadvidus. King Jugurth murdered both his-brothers Hiempsalis and Adherbales, that he onely might reign King in Numidia. Cain did kill his brother Abel, the scripture doth testifie, because his sacrifice was not accepted. Thus envy was known and seen to be betwixt brethren, betwixt parents and their children.

The like we read that envy committed horrible and terrible murders as well betwixt the husband and the wife, as in the children towards their Parents, as in most examples is verified. Cleopatra slew her own husband Agamemnon, and she again was slain by her son Orestes. Queen Semiramis killed likewise her husband King Ninus, and she was killed even so by her son called Ninus. Agrippina murdered her husband Tiberius, & she was also murdered by her son Nero. A cruel tyranny that envy should ever cause such unnatural murder, as one brother to kill another: the father to destroy his son, & son to slay his father, & husband to murder his wife, the wife to make away her husband.

We read in Pliny of a certain King in Thebes named Athamas, that gave both his sons, the one named Learchus the other Euriclea, to be devoured by ravenous Lions. So many monstrous tyrants have been brought up in the school of envy, so many deformed Centaures, that all countries have been full of them. When Antiphiles saw Apelles in great labour with King Ptolomy, he so envied the matter, that he told the King in spight to Apelles, that Apelles was the very cause of the long wars between the Egyptians and Egypt, to discredit Apelles for very envy that he was great with the King, but the matter being known, and his envy weighed, Apelles was rewarded by the King with a hundred Talents, and Antiphiles for his envy commanded afterwarde all the daies of his life to be the slave and bondman of Apelles. Themistocles was so grieved to see Miltiades

is honoured for his great conquest and triumph in Parthia; that being demanded why he was so sad, he answered, Mithridates triumphs will not suffer Themistocles to be joyful.

There was no country but envy bare sway in it; there was never any great virtue, but it was accompanied with envy. Caesar was envied in Rome by Cato; Turnus was envied in Rutulia by Drances; Ulysses was envied in Greece by Ajax; Demetrius was envied in Macedonia after King Cassander died: What envy M. Crassus bare toward Pompey, is sufficiently known: What hidden hatred Pollio had toward Cicero, may be read in Brutonius the third book, the seventh chapter, where Pollio saith to Messala, that he could not endure the voice of Cicero. The like we read of Aristotle, who envied Isocrates so much, that he was wont to say; It were a shame to Aristotle to hold his peace; and let Isocrates speak. For as there is no light (saith Pliny) without a shadow, so there is no virtue or glory without envy.

The wavering state of the vulgar, which always ruled Rome and Athens, was so mutable and uncertain, that after wise and sage Socrates was condemned to die: being dead, the Athenians repented; his accusers were banished; and Socrates now being dead, had his pictures erected; which being all so, the rude and uncertain people esteemed nothing. Then so was Aristides and Themistocles banished into Persia, Iphicrates into Thrace, Conon into the province of Cyprus, Chabrias into Egypt, and Cares into Sigeum; men of excellent virtues, of noble service, of renowned fame; yet by the envious people they were banished their own countries to range abroad the world. Again, Homer was envied by Zoilus, Pindarus by Amphimanes, Simonides by Timocreon; yea, learned Maro and Horace were envied and backbitten by Mævius and Sufferus. What do I speaking of envy? What waste I time to write of envy? Wherefore seem I so fond to touch a general subject, being so common with all men, so nourished in all countries, being known from the beginning of the world, and being first practised by  
the

the Devil; who envying mans state, the felicity, joy, and pleasure hee was in, lest man should possesse the place where sometime the Devil reigned as an Angel, he decieved man?

This envye took root then in the first Age; for Cain envied to his brother Abel, that he slue him, for that God accepted the sacrifice of Abel, and refused his. Joseph was by his own brethren sold into Egypt, for envye that he was better beloved of his father then they were. Saul did envye King David, that he gave his daughter Michal in marriage to David, for that she being his daughter, might betray her husband to the Philistines. Dathan and Abiram had great envye toward Aaron. Daniel was much envied in the Palace of King Nebuchadnezzar. What should I be long in this? The Apostles, the Prophets, the Martyrs, yea Christ himself was envied at by the Jews and Gentiles; insomuch that tyranny and murder was the sequel of envye, as from time to time hath been tried, from age to age seen, and from man to man practised. nay, even to dead men it hath been shewed; as Achilles did to Hector, by halting and drawing his body about the fields of Troy, in the open sight of King Priam his father. So M. Antonius did to Cicero, having the head of Cicero set before him, to ease his Tygerish mind, permitting his wife Fulvia to wear the tongue of Cicero on her Coys. This Cambyfes shewed to the Judge Sisamenes, who being dead slead him, & being slead did cut him in pieces, and being cut in pieces did give him to be devoured by beasts and birds.

I might well declare the tyranny of Tullia, shewed towards her father King Servius Tullius, being dead, who caused her Chariot and horses to tread on her fathers body in the open streets. I might speak of Tomyris Queen of Scythia toward King Cyrus being dead, who did strike off his head, and did bathe it in bloud. I might make mention of the tyranny of Alexander in Thebais, and of Busiris in Egypt. I might open the wicked life and state of Dionysius in Syracusa; of cruel Creon in Thebes; of Periander in Corinth

Cozinth, and of Pisistratus in Athens: But I should be tedious to amplify that which may be briefly examined. And this we read and see daily by experience, that the end of Tyrants is to die in tyranny, and as they deal with others, so are they dealt withal themselves. As Diomedes and Buthiris were wont to feed their hoxses with mens flesh, and to quench their thirst with mens bloud; so were they themselves vanquished by Hercules, and made food to be eaten and devoured by their own hoxses; which they before fed with other mens flesh. Likewise the great tyrant Phalaris and that cruel Perillus, were both destroyed with those new invented torments that they made for others: I mean the brazen Bull which Perillus made to satisfie the tyranny of Phalaris. Thrasillus and Scyron; the one teaching the way of tyranny, was first of all in that which he taught unto others, tormented and slain: the other, throtton headlong into the sea by Theseus, even so as he was wont to do unto others. What should I speak of the great cruelty of Æmilius, who as Aristides in Plutarch doth testifie, used to recompence any man that would and could invent new torments to punish the innocent, and to pleasure his diabolish minde: He (I say) dwelling in Agrigento a City of Sicilia, made a brazen hoxse to bere and torment the people, wherein through the commandement of Arminius Paternulus chief Magistrate of the City, he first suffered the assay of his new invented work. We read again of King Danaus fifty daughters, called Belides, which being married to the fifty sonnes of Aegyptus, slew all their husbands the first night, except Linceus who was preserved by Hypermenestra his wife. We like we reade of the thirty sisters of Albina, who after the same manner made an end of thirty husbands in one night. The sequel of tyranny was such, that what wanted in the father, was fully supplied in the sonne, for amendment is seldome seen: And that was very well considered of a simple woman named Ihera, who when she perceived that the people of Syracuse did wish the death of Dionysius the tyrant, she straight kneled upon her knees, and besought the Gods that

that he might live; and being demanded why he prayed for such a tyrant? he said; I knew three Kings in Siracusa, every one a tyrant; the second worse then the first, the the third worse then the second, and now Dionysius being the fourth is worse then the third; and I am doubtfull if a fourth should come, it would be the Devil himself, who is worse then Dionysius, and therefore I pray the Gods he may live; for of two evils the least is to be chosen. Mark how in a simple woman, a silly person truth doth often sojourn. The like we read of a certain husbandman, that digged in the ground, when the murderers that slew King Antigonus passing in hast, taking their flight into Phrygia, demanded of the husbandman why he digged so deep; I dig up (said he) another King Antigonus to rule in Macedonia: letting them to understand the true Proverb. That seldome comes the better; that he that would come after should be far worse then King Antigonus. Happy age! A golden world, while tyranny was not known!

The great Monarchies of the world were gotten with tyranny, and likewise through tyranny lost. The first Monarchy after the great Deluge, was that of the Assyrians: which began under Ninus the third King of the Assyrians, and continued in slaughter and tyranny till Sardanapalus time, who was the last King, which was a thousand two hundred nine and thirty years. From the Assyrians it was won with the sword, and brought with violence and tyranny by that cruel and bloody Arbaces to the Medes, and remained there till the time of King Astyages, who was the ninth and last King of the Medes. two hundred and fifty years: From the Medes it was had away by tyranny to Persia, by King Cyrus, and there stayed until the time of King Darius, which was two hundred and thirty years: From the Persians it was with blood and great slaughter taken away by Alexander the great unto Macedonia, and there maintained till Perseus time, which was a hundred and seven and fifty years. From the Macedonians it was possessed to Rome, where under Julius Caesar, the proudest Mo-



narch in all the world, it sowed in blood, flourished in tyranny a long time. Thus tyranny was fed and fostered from one country to another, till almost the whole world was destroyed.

The murder and tyranny that long flourished in Greece between the Thebans and the Lacedemonians, again, betwixt the Lacedemonians and the Athenians, betwixt the Athenians and all Greece, who readeth it not in Thucydides. Tamberlan, the great murderer, King sometime in Scythia, got through tyranny Persia, Albania, Mesopotamia, Persia, and Armenta, he passed over Euphrates, subdued Asia the lesse, and took Bajazet King of the Turks, called all the Princes of Asia in his voyage toward Greece, where such tyranny was used that not onely Cities and Countries were destroyed, but also their Temples and their Gods neglected and spoiled. Great was the tyranny betwixt King Darius of Persia, and Miltiades Prince of Athens, who slew a hundred thousand of Darius men? How great was the slaughter of King Cyrus, after he had exiled his Grandfather King Astiages from Persia, banquished the Babylonians, and overthrow Croesus King of Lydia, and after he had subdued the most part of Asia, he ceased not his tyranny untill he came to Scythia, where he and two hundred thousand were slain by one woman, Tomyris Queen Scythia, who after she had slain him, she caused his head to be cut off, and made it to be bathed in a great tun of blood, saying these words: now Cyrus drink enough of that which thou hast alwaies so long thirsted for. Blood doth require blood and tyranny will have cruelty. Antiochus famed in tyranny brought in subjection Egypt, and India with other countries.

Hannibal excelled all men in tyranny, as both Rome and Italy can well testifie. To speak of King Philip and his son Alexander the great, their tyranny, their conquest, and bloody wars, it were superfluous, as Thebaltia, Thebes, Larissa, the Clinthians, Phoceans, Lacedemonians, Athenians, Persians, Indians, and all Asia are witness there to

to: Pyrrhus, Antigonus, Pompey the great, with infinite more bloudy Generals, did more resoyce with tyzanny to offend others, then with justice to defend their own. For the triumphs of cruel Captains are to joy in tyzanny, the wish and desire of the ungodly tyzant is to destroy all, he is thirsty alwaies of bloud, hungry continually of murther and slaughter. What wished Caligula the Emperour to his own City of Rome? onely one neck, that with one stroke he might strike it off.

The difference betwixen a gentle and a goodly Prince, and a cruell tyzant, is, and hath been alwaies seen. King Codrus of Athens, how far excelled he cruell Caligula? when by an Oracle it was told to the Athenians, that they should never have victory during the life of Codrus their King, the King understanding of it, he cloathed himself like a common souldier, nay rather as the history saith, like a poor beggar, and went into the midst of his enemies to be slain to save Athens. How much did noble Curtius, and famous Decius surmounted that cruell L. Sylla, and that wicked imp C. Marius; they instructed by the like Oracle, were ready in their arms to mount on horseback to offer themselves alive, to an open gulf to save Rome: the other with sword and fire were no lesse willing to destroy Rome, and to spoil their native soil and country of Italy. Again Thra-sibulus was not so beneficial to Athens, but Caelin was as hurtfull unto Rome.

Divers Princes and Noble men have been no lesse studious how to keep and defend their countries, then they were loath and unwilling to trespasse against their countries. Happy are those places, and most happy are they that enjoy such Princes. How famous was Thebes while Epaminondas lived? how renowned was Sparta, while yet Agelilaus ruled? how happy was Rome when Fabius Maximus bare sway? how flourished Athens when Pericles with his magnanimity, when Themistocles with his worthinesse, when Demosthenes with his wisdom defended their state? The vertuous lives of goodly Emperours time hath adva-

ced to fame, and fame hath spread over the whole world, as of Traian, Constantine, Augustus, Alexander Severus, with others, which are to be honoured and had in perpetual memory. But the cruell tyranny of other wicked Magistrates, neither time can take away, nor any good nature forget, as that monster of shame, stink of sin, that beast Heliogabalus, that tyrant Nero, that monster Caligula, with Domitian, Dionisius, and others, which are to be detested, and utterly lothed. Laertius in his third book doth write, that the people of Agineta, had a law written, that if any of Athens should come unto their great City Aginia, he should lose his head. When Plato the philosopher had hapned to come to that City, it was told Carmendius who then was chief Judge for that year, that a man of Athens was in Aginia, which ought by law to die; & he calling Plato before him in a great assembly demanded what he was, & he said a Philosopher: a certain man envious unto learning hearing the name of a Philosopher, said: this is no man but a beast, then said Plato, I ought to be free by your law, being a beast and not a man, and so pleaded the matter, that by the name of a beast he was dismissed: applying thus the sense thereof, that with tyrants and envious people beasts are better esteemed then men.

Such is the furious rage of tyranny, that without mercy and respect of person, he feedeth his fury. King Atreus brother to Thiestes, and son to King Pelops, slew without pity the three sons of his brother Thiestes, whose blood he caused his brother, and their father, to drink unawares, and after he had hidden their bodies in a cave, he cut off their members, and made their father to eat thereof. The like history we read in Justine that King Abiages made Harpagus to eat his own son, dressed ready, and served up at the Kings table, in two silver dishes before Harpagus the father: of which as one ignorant of such tyranny the father fed. Michridates the bloody King of Pontus, slew his three sons, and three daughters, he killed his wife Laodice, and married another named Hippocratea,

Tyranny

Tyranny lurketh in the hidden veins, and secret bowels of envy: for even as Mithridates slew his wife Laodice; so Constantine the great Emperour slew his wife Fausta, and Nero murdered his wife Poppea. I should weary the Reader to speak of Cleander, Aristatus, Strates, Sabillus, with innumerable others. The state of Rome was so often changed by tyranny, that sometimes they reigned under Monarchy, and then straight under Aristocracy. And thus the Commons seeking by change an amendment of Princes, kept alwaies the chief rule and government of the City of Rome under Democracy, which is the popular government, abhorring the corruption of Princes, to their immortal shame and gloze.

## CHAP. XLIII.

## Of Flattery.



Flattery is the sweet bait of Envy, the cloak of malice, the onely pestilence of the world, a monster ugly to behold if it could be seen; and dangerous to trust if it might be known; it hath as many heads as Hydra, to invent wickednesse; as many hands as Briareus to commit evill; as many eyes as Argos to behold and delight in vengeance, as swift of foot as Thalus, entring into every mans house with words as sweet as honey, but a heart as bitter as gall, of which the old poem is spoken, *Melin ore, verba lactis; felin corde, fram in factis.*

Antisthenes the learned Athenian was wont to say, that he had rather have Ravens in his house with him, then flatterers: for Ravens said he, devour but the carcase bring dead, but the flatterer eateth up the body and soul alive. For even as tyranny is hidden in the secret bowels of envy, so is envy cloaked under the fild phrase of flattery, and be-

ry well compared to the Crocodiles of Nilus, or to the Syrens of the seas, the one weeping and mourning, the other singing and laughing, the one with lamentation, the other with mirth both study how to annoy the poor Mariner. The flattering Parasite, as Ovid saith, denieth with the negative, and affirmeth with the affirmative; weepeth with him that is sad, and laugheth with him that is merry: As sometime Clitophus, who when his master Philip King of Macedonia, and further to Alexander the great, did halt because he had the gout, he would halt likewise; when the King would be merry at his drink, Clitophus would not be sad: In fine, whatsoever Philip took in hand, the same Clitophus did imitate. Aristippus the Philosopher, could better please King Dionysius with adulation, then Dion the Syracusan could pleasure him with truth. Cleo could better accomplish the desire and lust of Alexander with forged flattery, then Calisthenes his counsellour could satisfie him with Philosophy. Who might move Cæsar to do any thing, so much as Curio his Parasite? Not Pompey his son in Law, nor yet his onely daughter Julia, nor all the Senators of Rome.

Flatterers are dangerous to the most part, hurtfull to all, profitable to none, and yet of Princes most accepted: Under the shape of humanity, they sway and rule in Court like furious Centaurs, deformed Scyllæes, huge Cyclops, grim Gorgons, fretting Furies, and monstrous Harpies; yea, with a thousand more deformities. For who is more made of then he that ought least to be esteemed? who is trusted more then he that deceiveth soonest? who is heard more at all times then he that ought least to come in sight at any time? who hath more of all men then he that deserbeth least of all men? In fine, who is more beloved any where then he that ought most to be hated every where? The common people of the Medes and Persians, for that they knelled to Alexander, and made him the son of Jupiter were more esteemed for their flattery therein, then the Nobles of Macedonia for their truth and plain dealing.

What

What is it but flattery byingeth it to passe? What which that famous and renowned Prince Agamemnon, with all the force and power of Greece, could not with ten years siege subdue; one subtil Sinon, a simple and a silly Greek, allured the mind of King Priam unto, and deceived with flattery his Nobles, and entised the Citizens through adulations to their utter destruction, and last confusion. What ancient and renowned City of Babilon, which King Darius with all the power of Persia was never able to vanquish; one Zopyrus, a Citizen born in Babilon, through forged faith and filed flattery, I say, betrayed it unto King Darius.

What shall I speak of the ancient Lacedemonians, the most famous and worthiest people in the whole world for their wars; whom neither Medes Persians, Macedonians, nor all Greece could vanquish; Phrinicus with his flattery deceived them. The people of Samos were deceived by false Apollonius. Menelaus was beguiled with the flattery of Paris. Dion of Syracusa was slain by his flattering friend Calicrates, A sucking serpent of malice, whose fruit is death! If King Antigonus had known the flattery of his feigned friend Apolophanes, he had not been deceived as he was. If King Astyages had thoroughly known Harpagus his servant, he had not been slain by King Cyrus. If that noble and famous Roman Crassus had weighed the flattery of Carenus he had not been so shamefully murdered among the Parthians.

What flattery was between Jason and Medea? what deceit followed? What adulation was betwixt Theseus and Ariadne? what falsehood ensued? The one helping Jason to the Golden Fleece, the other delibering Theseus out of the dreadful Labyrinth from the monster Minotaurus, were deceived by flattery. But passe we forward in the Pilgrimages and affairs of Princes. Who murdered Caesar, that worthy Emperour, in the Senate house of Rome? Brutus and Cassius, those flatterers that Caesar loved most. Who poisoned that mighty Conqueror Alexander, in the midst of his



his triumphs at Babylon: those that flattered him most, his own Cup-bearer, Iola, and his kinsman Antipater. Who betrayed that famous Roman Cicero to his meer enemy Marcus Antonius: even he whom Cicero besoze defended and saved from death, Popilius. Finally, who betrayed Christ, both God and Man, to the Scribes and Pharisees: his purse-bearer, that flattering Judas with fair speech, saying, *Avi Rabbi*, embracing and kissing him as flatterers use to do.

Where is there greater tyranny shewed then where flattery is most used? Where is there greater deceit practised, then where courtesie is most tendered? Where is moze falsehood, then where trust is most reposed? The first thing that deceived man was flattery, which the Devil the serpent put in ure to deceive Eve; flattering her, saying, If thou eat of this fruit thou shalt know good and evil, and you shall be as Gods on earth. As the Devil is the onely Author of all lies, so is he the onely Father of flattery, attempting always the best and not the worst; accompanying the highest, and not the lowest, frequenting the Court moze then the Countrey, and approaching near to Princes, and not to Beggars.

When Christ was assaulted with the flattery of the Devil, promising him all the world if he would kneel and flatter him: I would to God that all Princes would speak to flatterers as Christ spake to the Devil: Avoid Satan: Away flatterer. Or else I wish that wise men, who are soonest of all by flattery allured, would imitate the example of a noble man of Thebes, named Imenius, who being sent Embassadour from Thebes to Persia, understanding the manners & fashions of the proud Persians, and that nothing could be gotten without flattery, nor heard without kneeling he did let fall his ring on the ground, whereby he might stop before the King, not to the King, but to take up his ring. Or else I would wish all men to answer flatterers, as Diogenes answered Aristippus; who speaking to Diogenes, that if Diogenes could be content to flatter Dionysius the King,

King, he needed not to lick dishes, or to live poorly in Athens; Diogenes made answer, If Aristippus could be content to lick dishes, or to live poorly in Athens, he needed not to flatter Dionysius.

It is read in Cælius, that the maid-servants of Cyprus were so given to flattery, that they knæled down to bow and bend their shoulders, as a footstool to their Ladies to mount into their Chariots: surely the men of Persia and the women of Cyprus engendred such numbers of flattering Parasites, that glorious masters now never want flattering servants. The schoolers of Gnato frequent always Theatrical places. Have we not many now a days, that will speak to their friends as Nicetas was wont to say to Alexander the great being wounded, and his blood spinning out? What noble blood is this! This blood comes from some God, and not from man. The wise man saith that five things ought of all men to be mistrusted; a strange dog, an unknown horse, a hollow bank, a talkative woman, and a flattering servant. Fair words makes fools glad; yea flattering speeches otercommeth wise men. Demetrius having obtained victory in the wars at Salamina, was so joyfull of his fortune, that he did send Aristodemus, a very subtil and a cunning flatterer, to certifie his father King Antigonus of his prosperous successe, giving in charge unto him to shew the King his father orderly the triumph and victory in the largest manner. Aristodemus no lesse joyfull of the message, then skillfull in flattery, leading his Pavy, and his company in Cyprus, went on land toward King Antigonus; who having understood that Aristodemus was come from his son Demetrius, being desirous of the newes, and to heare of the Wars and successe of his son, sent divers to meet him on the way, to know the truth and effect of his coming: He saluted all men as one very sad, and so sad, that all men judged that either Demetrius was slain, or else had lost the field. The King being certified that Aristodemus was very sad, and that there was no likelihood of good newes, came hastily to meet him; which when Aristodemus saw, he cryed out with a

loud voice a far off saying : *Wost happy art thou King Antigonus, beloved of the Gods, salu'd by Demetrius, and this day feared of all the world. Thy son is Conquerour of her Conquerours and King ober Kings a triumphant victor in the wars at Salamina : thus artificially did Aristodemus use his flattery befoze King Antigonus, that the King had as great a delight to hear Aristodemus flattering phrase, as he had joy and gladnesse in the prosperite of his son Demetrius. Thus he did win the heart, and diuid into the soul of King Antigonus, that his reward was as much by his flattery, as his thanks was for his netws.* Marcus Antonius was delighted so much in the flattering speech of the Athenians, at what time he was inforced to forsake Rome by means of Augustus Cæsar, that the Citizens of Athens went to meet him out of the City, having an Oration in commendation of his wisdom, saying : that he was well worthy to have Minerva in marriage. He soied so much in this their adulation that they won this Roman by flattery to do more honour unto Athens, then nature could crabe at his hands to love Rome. Such force hath flattery, that when Alexander the great would have died for sorrow : yea, would have killed himself for that he slew Chrus in his anger, Anaxarchus with sugred words and fair sentences asswaged his sorrows. Aristippus when he might not obtain his purpose at Dionisius hand with flattery and fair words, he would kneel down, and embrace and kisse his feet, and being accused of his friends, that he being a Philosopher, he was a flatterer, he answered them in this sort : Aristippus is not in fault to speak unto any man where his ear is, Dionisius rather is to be blamed to hear at his feet, or to have his ears at his heels. Diogenes therefore being demanded what beast was most hurtfull to man : of wild beasts a tyrant, of tame beasts a flatterer. What subject is he that delighteth not in flattery ? what Prince is he that is not pleased with adulation ? What God is he, saith the Poet, that loveth not his commendation and praise? Hercules was glad to hear the adulation of Cecropes, Bacchus

was

was joyfull to hear the flattery of Silenus : even Jupiter himself the King of Gods was delighted in Vulcan. The remede therefore to avoid this Gorgon, to expell this monster, to exile this murtherer is as Cato the wise man saith, to use truth, for he that useth to hear good talk alwaies, will never himself speak evill at any time. The nature of flattery was so known, and was so hated by Augustus the Emperour, that he lothed the kneeling of his household servants. Tiberius the Emperour likewise would in no wise suffer any of his own men to call him Lord. Flattery was sometimes so abhorred in Athens, that when Timagoras was sent as an Embassadour to Darius K. of Persia, for that he flattered the King in talk, at his return, he was beheaded. Even so Evagoras because he called Alexander the son of Jupiter, was put to death.

The Lacedemonians feared flattery so much, that they banished Archilogus onely for his eloquence in a book which he composed. Flattery was so odious in Rome, that Cato the Censor gave commandement to expell certain fine Orators of Athens, out of Rome, lest by their fair speech and flattery they might annoy the State of Rome. What is it but flattery can compass? what may not sugred Orators move? what could not Demosthenes do in Athens? what might not Cicero perswade in Rome? King Pyrrhus was wont to say, that he won more Cities, Towns, and Countries, through the flattering perswasions of Cineas, then he ever subdued with the strength and force of all the Kingdome of Epire. But to avoid too much striking on one string, which as Plutarch saith is tedious to the Reader, (for nature is desirous (saith Plautus) of novelties:) I wil speak a little of those that fled flattery: it was the onely cause that Pythagoras that noble Philosopher forsook his country Samos, the onely occasion that the worthy and learned Solon fled from Athens, the chief cause that made Licurgus to renounce Lacedemon, and the onely cause that made Scipio Nasica forsake Rome: for where flattery is esteemed, there truth is banished, where flattery is aban-

ced and honoured, the re truth is oppressed and vanquished : in fine, flattery findeth friendship when truth doth purchase hatred as is proved in the histories of Seneca and Calisthenes two famous Philosophers, the one master unto Nero Emperour of Rome. the other appointed by Aristotle to attend upon Alexander the great, these Philosophers, because they would not feed the corrupt natures and insolent minds of these proud Princes with adulation and flattery, they were put to death : Seneca by Nero for his pain and travel taken with the Emperour in reading him Philosophy Calisthenes by Alexander, because he reprobbed the customes of the Medes and Persians, who used such flattery, that Alexander commanded all men to call him the son of Jupiter. Even so Cicero and Demosthenes, the one the soveraign Orator and the Phenix of Rome, the other the sugred anchor and the patron of Athens, and protector of all Græce; who having sundry times saved the two famous Cities Rome and Athens, the one from the pernicious and private conspiracy of that wicked Catilin and his adherents the other from the proud attempts and the long wars of Philip King of Macedon, yet were they both banished and exiled their own countries Cicero for Clodius sake, which the Romans took so heavily, that twenty thousand did wear mourning apparel with no lesse heavinesse in Rome, then tears were shed for Demosthenes in Athens. Flattery was of some then so hated, that noble Phocion a learned Athenian, was wont to say to his friend Antipater, that he would take no man to be his friend, whom he knew to be a flatterer. And most certain it is, that he that at this day cannot flatter, can get no friendship according to that saying of Terence, *obsequium amicis*, &c. For even as Aristides of Athens for his manifold benefits to the Athenians was by flattery prevented, and for truth banished : so likewise Thucydides being sent as an Embassadour from Athens to Amphipolis, a City betwixt Thracia and Macedonia which King Philip kept by force, was by flattery circumvented. True service is often rewarded with anger and the rage of Princes, as Thra-

sibulus

fibulus a noble Captain and famous, for his truth was banished out of Athens. Lenculus the defendour of Italy, exiled from Rome. Dion of Siracusa hunted out of his country by Dionisius: even that renowned Hannibal, that long protector of Carthage, was compelled after long service for his country to range about like a pilgrim every where, to seek some safe-guard for his life. Too many examples might be brought from Greek and Latine histories for the proof hereof. The chiefest bulwark of a Common-wealth saith Demosthenes is assured faith without flattery, and good will tried in the Commons, and plainnesse without deceit, boldnesse and trust in the Nobility. Flattery is the onely snare that wise men are deceived withall, and this the pharisees knew well, who when they would take our Saviour Christ targe in his talk, they began to flatter him with fair words, saying: Master we know that thou art just and true, and that thou comest from God. Even so Herod willing to please the Jews, in killing James the brother of John, and in imprisoning Peter, he so pleased the people with flattery, that they cried out this is the voice of God, and not the voice of men: so sweet was flattery amongst the Jews. The flattering friends of Ammon knowing the wickednesse of his mind, and his perverse dealing toward Mardocheus did not perswade Ammon from his tyranny, but flattered him with fair words, and made him prepare a high gallows for Mardocheus where Ammon and his children were hanged. But the young man that came to flatter king David saying, Saul and his children are dead, was by David for his flattery commanded to die.



## CHAP. XLIIII.

Of the Pilgrimages of Princes, and Misery of Mortality.

**T**here is neither beast on the earth, nor fowl in the ayre, nor fish in the sea, that seeks his own decay, but man onely; as by experience we see all things to have a care of their own lives. The Lion when he seeth himself sick he never ceaseth till he feedeth upon an Ape, whereby he may recover his former health. The Goats of Crete feeding on high upon the mountains, when any of them is shot through with an arrow, as the people of that Countrey are most excellent archers, they seek out an herb called Didanum, and as soon as they eat any part of it, the arrow falleth down, and the wound wareth whole incontinently. There are certain kinds of Frogs in Egypt, about the flood of Nilus, that have this perceivance, that when by chance they happen to come where a fish called Marus is, which is great a murderer and spoiler of Frogs, they use to bear in their mouths overthwart, a long reed, which groweth about the banks of Nile; and as this fish doth gape, thinking to feed upon the Frog, the reed is so long that by no means he can swallow the Frog; and so they save their lives. If the Goats of Crete, if the Frogs of Egypt have this understanding to avoid their enemies; how much more ought man to be circumspect of his life, who hath millions of enemies neither seen nor known.

We read in the first book of *Alian*, that the rude swine, if at any time by chance they eat of that herb called *Hioscimus*, which so contracteth & draweth their veins together that they can hardly stir, they will strive for remedy to go under the water, where they feed upon young Crabs to recover health. In the same book you may read of a sea Snail, which from the water doth come to land to breed, and after she hath egged, she diggeth the earth, and hideth her eggs, and returneth to the sea again, and there continueth forty days;

and

and after forty days, she commeth to the self same place where she hid her eggs, and perceiuing that they are ready to come out of the shell, she openeth the shell, and taketh her young ones with her into the sea. And thus have they a care not onely of their owne states and liues, but also of others; and by some shew of sence they help that which is most dangerous and hurtfull.

The little Wice haue this kind of foze-knowledge, that when any house wareth old and ruinous, they forsake their old dwelling and creeping holes, and flee and seek refuge in some other place. The little Ants haue such foze-sight, that when penury and want of relief draweth near, they war painfull and laborious, to gather victuals as may serue them during the time of famine. If these small creeping wormes and simple beasts provide for themselves; what shall we say of man, the King and ruler ower all beasts, who hath not onely a body to provide for, but also a soul to save? Howe happy are these wormes and beasts in their kind, then a number of Princes are; for that they by nature onely are taught to avoid their foes, we neither by nature neither by God the cause of all goodnesse can love our friends. Wherefore very well it is said of the wise man, that either not to be bozn, or else being bozn straight to die, is the happiest state that can chance to man; For living in this vale of misery, we see the Pilgrimage and trabel of life to be such, that better far it were to be a poor quiet man, then a proud ambitious Prince.

And since death is the last line of life, as well appointed for Princes as for poor men, who in reading of the liues of Emperors, Kings and Princes, and the Nobles of the world, seeth not their unhappy states, which come into the world naked, and depart from the same naked, yet like proud Pilgrims are busie one to destroy another: not content with countreys and Kingdomes, they go from place to place like Pilgrims, to be more acquainted with misery, and to seek death. Alexander the great conquerour, taking his voyage from his Kingdome of Macedonia unto India,

In a desire to destroy all the world, he was in the City of Babylon prevented by Antipater and Iola with poison, and there he died. Philopomenes, a great Emperour sometime in Græce, being taken prisoner in the wars of Messena, was so cruelly handled, that he besought Dinocrates, who then was Prince of that countrey, and conquerour over him, one draught of poison to end his life: Thus he that could not be content to be Emperour and ruler of Græce, was moved to seek death in a strange Countrey amongst his foes. Ladislaus King of Apulia endeavouring to subdue the Florentines, and seeking to be King over the Florentines lost the Kingdome of Apulia, and by them was at length poisoned, and so bereft both of Kingdome and life.

With this unhappy kind of death many Princes have been prevented; and no lesse threatned are these Princes by their own household friends, then by forraign foes: No lesse do their children, their wives, brethren and kinsmen study to destroy them. Thus Claudius Cæsar, an Emperour of Rome, was poisoned by his own wife Agrippina. Antiochus King of Syria was poisoned by his Quæen Laodice, so that he was in love with Berenices, King Ptolomy's sister. Constantine the Emperour, the son of Heraclius, being but one year a ruler in the Empire, was poisoned by his mother in Law named Martina. The very cause of the Emperour Conradus death who was Fredericks son was onely the Empire and rule of Rome; for Manfredus his successeur hired the Physicians to poison him, that he might have the onely sway. An unhappy state of Princes, whose lives are desired both of friends and foes.

No lesse danger it is to be in favour with Princes sometime, then perillous to be Princes. We read of a Quæen named Rosimunda, the daughter of King Gunimund of Gepida, who after she had poisoned Albonius King of the Longobards, her first husband, did marry a Prince of Ravenna named Helinges, whom likewise she thought to poison; but being warned in the middest of his draught, he caused his wife to drink the rest, which drink was the cause of both their

their deaths. How many noble Princes in the midst of their pilgrimages have died that death? as Dioclesian the Emperour of Rome, Lotarius King of France, Charles the eight of that name, with others others, as Hannibal prince of Carthage, Aristobolus King of Judea, and Lucullus Generall of Rome.

Princes and noble men do sometime poison themselves, lest they should be enforced to serve their foes, as Themistocles being banished from his country of Athens, being in service under Artaxerxes King of Persia, poisoned himself with the blood of a Bull, in presence of all the Persians, lest he should be compelled to fight in wars against Greece his country. Even so Aratus prince of Sicionia, perceiving Philip the younger would banish and exile him out of his country, was enforced with poison to drink his own death out of his own hand. Even after this sort, after long administration of the Commonwealth, did noble Socrates, learned Anaxagoras, worthy Seneca, and famous Demosthenes poison themselves.

Thus their pilgrimages were ended, and their lives finished, their honour and dignity, their fame and renown did purchase them death. Happy then are those whom the world knows not, who desire not to be acquainted with the world, but quiet and contented do finish the course of their pilgrimages. Had not Jugurthus thirsted for the Kingdom of Numidia, he had not slain his two brethren Althibal and Hemptal, which were partakers of the Crown, for the which vengeance fell upon him, being subdued by Marius, and dying afterwards in prison. Had not King Siphax thirsted after the Empire of Rome, he had never been taken captive and prisoner by Tiberius, where he at length out of his Kingdom died in prison. Henry the third was of his own son named Henry put again in prison, where he died. Aristonius for all his business and great doings, was banished by the Consul Aquilius, and put in prison where likewise he died.

In prison divers princes have ended their lives in foreign countries

countreies. Strange kinds of deaths, happen upon Princes more then on any other men, as orderly I shall prove by their pilgrimages and lives. Some by fire, as the Tyrant Phalaris of Agrigentum, who was burned with all his children, and his wife in the Brazen Bull which Perillus made for others, & was first of all put into it himself. By fire was the Emperour Valerine burned by the Goths, by fire was that famous Greek Alcibiades destroyed in Phrygia, and burned in bed with his mistresse Timandra, after he had ruled Athens and all Greece a long while. Sardanapalus that great King, and last prince of Assyria, fearing to fall into the hands of Arbaces, and detestling to die by his enemies made a solemn fire, when after his lewd life, wanting in lust, and following his desires, he burned himself: it was the end of the renowned Hercules, who conquered Monsters, subdued Serpents, Lions, Dragons and wild beasts; at the last he put on the shirt of Nessus the Centaur which burned him alive. What shall I speak of Boges, the dear friend sometime of King Xerxes, who when he knew that he could not escape the hand of Cimon, and the power of Artaxerxes, he made a great fire, where he caused his wife and concubines, his children and family to be burned and then his gold, silver, and treasure. and last of all he burned himself. Empedocles, Catullus, Luctatius, Aldrubal, and Poetia died this death.

So desirous were men alwaies to become princes, so ambitious of honour, so greedy of wealth, that having the name of a King, they thought to avoid and escape that, which alwaies waits on the heels of Princes, I mean death. Were not princes hanged by their own subjects, which is the vilest and most ignominious death that can be? Achæus King of Libya, for that he troubled his subjects with new taxes and subsidies, was hanged by his own subjects at the river of Pactolus. Bomilchar a Prince of Libya, being suspected by the Carthaginians, that he had conspired with Agathocles, unto the annoiance of the subjects, was hanged in the City of Carthage, in the midst of the Market. Po-

licrates

hierates who was supposed to be the happiest Prince that ever reigned in Samos, and never sustained any losse by fortune, was at last by Orontes the Persian, King Darius General hanged in sight of Samos. Herodotus doth affirm, that Leonides that famous King of Sparta, who long ruled the Lacedemonians with great fame and renown, was by Xerxes King of Persia, after his head was smitten off, commanded notwithstanding to be hanged. Trogs doth write of Hanno a prince of Carthage, which flourished in the time of King Philip, father to Alexander the great, who for his prosperous successe that he had in all his attempts, wared to be such a tyrant, that his own people first bound him with cords, whipt him with rods, pluckt out his eyes, brake his legs, cut off his hands, and at last to recompence his tyranny, they hanged him up in Carthage. These were no mean men, that thus were hanged in their own country, and by their own people. Thus Princes in the middelt of their lives have ben arrested by death, and by divers kinds of death.

Some as you have heard by poison, some by fire, some by hanging have ended their pilgrimages, some again have been deuoured by their own hoxses. as Diomedes King of Thracia became food himself to thoe beasts, which befoze he fed with mens bodies. The King of Cueva for his tyranny in Boetia, was given by Hercules to be eaten by his own hoxses. Licinius the Emperour, at what time he had appointed that his daughter Herina should be given to his hoxses to be eaten, he himself giving her as food unto them, was torn in pieces.

It happened that Neocles, the son of that noble Greek Themistocles was by a hoxse likewise deuoured. And this was not strange unto princes, for they were alwaies subject unto all kind of deaths. After that the famous prince Metius Captain of the Lybians, had broken truce with the Romans, he was afterward as Livi doth witnesse, taken and drazon by four great hoxses alibe at the commandement of Tullus Hostilius being then King of Rome. Hippolitus son



son to Theseus, being falsely accused by his mother in law Queen Phedra, and flying to avoid the fury and rage of his father at the request of the Queen, was torn in pieces by wild horses. But let us passe further, and we shall read, that as some were devoured by horses, so others were by Serpents stung to death, as Laocoon that worthy Trojan was by two Serpents destroyed; yea, that famous and warlike woman Cleopatra Queen of Egypt, after her lover and friend Marcus Antonius was overcome by Augustus Caesar the Emperour, did chuse rather to be overcome with Serpents, then subdued by Caesar. With this death was Opheltes, the son of Licurgus, King of Thebes vanquished.

Again some have perished by wild Bores, and raging Lions, as Ancus King of Samos, and Paphages King of Ambracia, the one by a Bore, the other by a Lion. Some have been devoured by dogs, as Linus, the son of Apollo. Pliny in his seventh book mentions a Queen in Bithinia, named Cosinges, Nicomedes wife whom her own dogs slew, & tare in pieces. Euripides that learned Greek, coming in the night time from Archelaus King of Macedonia, with whom he had been at supper was encountered by his enemy Promerus, who set his dogs on him and did tear him to pieces. Even so were Heraclius and Diogenes both Philosophers, by dogs likewise killed. I may not forget so great a prince as Basilus the Emperour of Macedonia, who in hunting amongst his Woods and Nobles, yea, amongst thousands of his Commons, he onely meeting a Hart in the chase, was hurt by him in the leg whereof he died. As for Seleucus King of Syria, son to Antiochus surnamed the Great, and Bela King of Parthia, they were both throned by their horses, and died.

If these mischance happen unto princes in the midst of their state what is their glory but misery, since nothing expelleth fate, nor can avoid death. Some have been so weary of life, some so fearfull of death that they have throned themselves into the water to be drowned, others for all their diligent

gent fear, and watching for death, have most shamefully notwithstanding been by death prevented. Frederick the Emperour marching towards Jerusalem, after that he had taken several Cities and Townes in Armenia, in passing through a little river, was drowned. Decius that noble King, being enforced to take his flight from the Goths, with whom he then was in wars, was drowned in the Danish ground. Marcus Marcellus after that he had been a Consul in Rome three times, before the third wars betwixt the Romans and the Carthaginians, was likewise by shipwreck cast away.

How many noble Princes have been drowned? as Pharaoh King of Egypt in the red sea, of whom we read in the sacred scriptures. How many have the seas despoiled of life, and with their own names christened the names of seas and waters in which they were drowned? As by the death of Aegeus King of Athens, the sea Aegeum was so called; by the death of Tyrrhenus King of Lydia, the sea was called The Tyrrhen Sea: And so King Tyberinus altered the river called Aelbala, by his death, to be the river of Tyber. Again the sea Hellespont was so called by a woman named Helle, drowned in it. So by Icarus and Mytilus, the sea of Icarus, and the sea Mytton were so called.

Divers Princes have also perished by famine and have been compelled to eat their own flesh as Eristhor, and Neocles a Tyrant of Siciloma. It is written in Curtius, that Syligambis King Darius mother died of hunger. Ulysses the Greek lest any offspring of Hector should rise in Phrygia, to revenge the fall of Troy, and his countrey, did cast Astianax the son of Hector, over the walls alive. Lycurgus King of Thrace was by his own subjects thrown headlong into the sea, for that he first mingled water with wine.

How many famous and noble Princes have been stoned to death, as valiant Pyrrhus King of the Epeyotes, being in wars with Antigonus, was slain by an old woman with a tile-stone at Argos. Pyramus at what time the Atheni-

and warred against Eumolpus, for that he feared famine, binding the wheat from his soldiers, was therefore by them stoned to death. Even so was Cinna the Roman in the wars betwixt the Gauls and the Romans, for the like offence stoned to death. Stout Cebrior, King Priam's son was slain by a stone, hurled at him by Patroclus, at the siege of Troy; so dies Cygnus the son of Achilles at the same time. Dunsinfast fortune, that stones should end the many lives of famous princes! O imprudent princes, that know not how nigh ye are always to death.

How many hath God punished with sudden death for their offences: as Mithridates King of Pontus: and Nicenor the son of Parmenio of Macedonia died suddenly. Sertorius was slain suddenly at a banquet by Lepenna. The Emperour Helicabalus was killed upon his stool at his easement, and thrown into Tyber. That renowned and famous Conquerour Julius Caesar, was in the midst of the City of Rome, where he was Emperour, yea, in the Senate house, murdered and mangled by Brutus and Cassius. Divers Consuls in Rome died this death, as Fabius Maximus, Gurges the Senator; And Manlius Torquatus, even at his supper died presently.

Some with Thunderbolts did God likewise punish; thus Capaneus was slain at the wars of Thebes. Tullus Hostilius King of Rome, was with a Thunderbolt for his insolency and pride slain. Zoroastres King of the Bactrians, the first inventor of Magick, was likewise by that kind of death encountered. Pride in princes was the onely cause of their falls, insomuch that the poets feign, that the great and monstrous Giant Enceladus, for his proud enterprise against Jupiter, was thrown by a Thunderbolt into the bottom of Aetna, a fiery and flaming mountain.

The uncertain state of princes is seen and tried by their death. Who liveth so long a time as a prince? who dieth so strange a death as a prince? Who liveth in care? who dieth living but a prince? Was not Sergius Galba, and Commodus the son of Marcus, surnamed Anibilius, two Emperours

perors of Rome, the one by Otho strangled in the Market place of Rome, the other imprisoned by Marcia his own concubine: Minos King of Crete travelling after Dedalus into Sicily, was by his great friend King Cocalus, slain by deceit. So was Alebas, chief governour of Larissa, murdered by his own souldiers.

The desire that men bear unto honour and dignity, is commonly accompanied with death; as Spurius Cassius and Spurius Melius for their greedinesse of the Empire of Rome, were both worthily beheaded. God hath shewed just vengeance upon Princes for their iniquity, with plagues and pestilences, which spoiled the Emperour Constantine, and the Emperesse Zoa, his wife: And by this were Marcus Antonius, Alphonfus, and Domicius justly and worthily punished. God hath wonderfully punished the pride of Princes, even with shamefull and horrible deaths, insomuch that Lice and vermine have consumed their bodies alive; As Maximilian the Emperour, Arnulphus, Honorificus King of the Vandales, and Herode King of the Jews, were eaten up alive with vermine and Lice. Pliny and Plutarch say, that proud Sylla, which soze plagued Rome and Italy, had all his flesh converted into Lice, and so died. Herodotus doth likewise report of one Pheretina a Queen of the Barceans, who died of this filthy and horrible death. God hath taken them away in the midst of their pleasure, even eating and drinking, as Septimus and Valenianus, two famous Emperours, who died both of a surfeit, for want of digestion, Archelais died presently with one draught of wine.

What is the life of Princes, but an uncertain Pilgrimage? Nay, women are famous for their pilgrimage there, in: As the Queen of Sheba came from Ethiopia to hear and to learn Solomon's wisdom. Cornelia from Rome, being a noble woman, went to Palestina to hear Saint Hierome teach Christians. The pilgrimage of our life is nothing else but a continual trabel until we come to our last journey, which is Death: then is the end of all pilgrimage, and just account to be made for the same.

## CHAP. XLV.

Of Death, the End of all Pilgrimage.



The last line of all things is death, the discharge of all covenants, the end of all living creatures, the onely wish of the good, and the very terrour of the wicked. And for that the life of man is divers, so is death variable after sundry manners and fashions, as by experience is seen and known in all Countreys. Nothing is surer then death; yet nothing is moze uncertain then death. For Pindarus that wise King of the Liricans, being demanded of certain Beotians, what might best happen to man in this world? Even that (said he) which chanced to Trophonius and Agamedes, meaning Death: For these men after they had builded a new Temple to Apollo, demanded of Apollo the best reward that he could give them: they thinking to enjoy some dignity or worldly substance, were seven days after rewarded with death.

The like we read in the first Book of Herodotus, where the mother of Biton and Cleobes, two young men of Argos, kneeling before the Image of Juno, besought the Goddess to bestow some excellent good thing upon her two sons, for their pain and trabel that they shewed toward her, in drawing her Chariot ten miles in stead of horses: The Goddess willing to grant them the best thing that could be given to man, the next night, quietly in bed as they slept, they both died. Wherefore very well did Aristippus answer a certain man who asked how Socrates died: Even in that order, said he, that I wish myself to die. Giving so understand, that any death is better then life.

That noble Philosopher Plato, a little before he died, as Sabellius doth write, did thank nature for three causes; the first, that he was born a man, and not a beast; the second, that he was born in Greece, and not in Barbary; the third, that he was born in Socrates time, who taught him to die well,

well. Hermes that great Philosopher of Egypt, even dying, so embraced death, that he called upon that that divine spirit which ruled all the heavens, to have mercy upon him, being right glad that he had passed this toying life. Such is the uncertainty of death, that some in the half of their days, and in the midst of their fame and glory, die. So Alexander the great died in Babylon, Pompey died in Egypt, and Marcellus, being a young man of great forwardness, and by adoption heir unto the Empire of Rome, died.

It is strange to see the varieties of death, and in how divers and sundry fashions it hath happened unto Great men always. Some being merry in their banquets, and drinking, were slain: so Clitus was slain by Alexander the great, being his chief friend. Amnon being bidden to a banquet by Absalom, was slain by him. Yea, all the Embassadors of Persia were commanded to be slain, even drinking at the table, by Aminas King of Macedonia. Some and their lives wantoning with women, and playing in chambers, as that renowned Alcibiades, being taken in wantonness with Timandra, was slain by Lysander. Even so Phaon and Speusippus the Philosopher died likewise. Some bathing and refreshing themselves, have perished by their own wives: so Agamemnon that famous Greek was killed by his wife Clytemnestra; and Argirus Emperour of Rome by his wife Zoe,

Divers in prison have died as captives; so Aristobulus, Eumenes, Aristonicus, Marius, Cleomenes, Jugurth, Siphax, famous and renowned Princes. Divers have been slain in the daught, as that beast Heliogabalus, whom Rome so hated, that he fled to a daught, and there was slain, and after was drawn through the streets and thrown into the river of Wyber. Cneius Carbo a man of great dignity and power in Rome, was commanded that he should be slain, as he was sitting on his stool of ease, by Pompey, in the third time of his Consulship in Rome. Thus shamefully have some died, and thus famously others died. Patroclus knew not that he should be slain by Hector, Hector never thought he should



be killed by Achilles, Achilles never doubted his death by Paris. Paris never judged that he should be vanquished by Pirrhys. Neither did Pirrhys know that he should be overcome by Orestes: so that no man knoweth his end, where, how, and when he shall die, and yet all men are certain and sure, that they have an end, that they must needs die. And yet the fear of death hath overcome the stoutest soldiers. We read that Aldruba of Carthage, a noble and a famous Captaine, verthworn by Scipio, for fear of death knelled before Scipio, embracing his feet, and was so fearful that his own wife was ashamed of his doings: Yet had this famous Roman rather he a laughing stock to the Romans, a bond man to Scipio, running a foot like a lacky after his triumph, then to die manfully in the behalf of his country, which valiantly for a time he defended. Perperna likewise a famous Roman, being taken in Spain by the soldiers of Pompey in a place full of Troops, seating self at that instant he should be slain by Pompey's soldiers, he made them believe that he had others things to speak to Pompey, of some designs that the enemies had in hand against him: rather had Perperna betray his friends and his fellows, yea, and all his country to his enemy, then suffer a sudden death. A greater fear of death we read in that book of Fulgosi, of the Emperour Vitellius, who after he had vanquished and slain divers nobles, and shewed great wrongs unto the Emperour Otho, and to Sabinus, brother to Vespasian the Emperour, being in fear of his life by Vespasian, and being taken by the soldiers, hee besought them, rather then die presently, that hee might be kept safe in prison, untill he might see and speak with Vespasian the Emperour; such was his fear, that he did hide himself in a chest to prolong his wretched life.

So fearful was Caligula of death that he would never go abroad at any Lightning or Thunder, but had his head covered with all such things as might resist the violence of Lightning. Mithridates King of the Pontikes, and Joram King of Iudaea, being besieged by the enemies, and in danger of death

death, they practised debiles and inventions to save their  
lives, and sacrificed their children, to mitigate the rage of  
the Gods. The love that others had unto life, and the fear  
they had of death were to be noted woorthily considering how  
much men are vexed with the fear of death. A man was so  
desirous to live, and so feartfull to die, that he durst not  
travel out of his house any where; and if he were compelled  
to go abroad, he would have two of his servants to bear o-  
ver his head a great brazen Target, to defend him from any  
thing which might happen to do him hurt. The genes in  
like sort would not go out of his house, without he had con-  
sulted with the Image of Heate, to know what should hap-  
pen to him that day; and to understand whereby he might  
escape death or no. Commodus the Emperour would never  
trust any Barber to shave his beard, lest his throat should be  
cut. Maxilla King of Sumatra would rather commit his  
state and life unto dogs, then unto men, who was as his  
guard to keep and defend him from death. I might here  
speak of Bion, of Domitianus, of Dionisius, of Pissander, and of  
a thousand more, who so feared death that they did forsake  
and thus was how they might avoid the same. The fear  
of death causeth the son to forsake the father, the mother to  
renounce the daughter, one brother to deny another, an wome  
friend to forsake another, In so much that Christ himself  
was forsaken of his disciples for fear of death. Peter denied  
him and all the rest fled from him and all for fear of death.  
Behold therefore how feartfull some are, and how foolish o-  
thers are. Some desperately have died being weary of life.  
As Sabines, Iuba, Cleomenes, some have hanged, some have  
burned, and some poisoned themselves, and thus with one  
desperate end by other perished. But since every man must  
die, if we reason that every man should prepare to die, for  
to die well is nothing else but to live again. Therefore  
certain philosophers of India called the Gymnosophists be-  
ing by Alexander the great commanded to answer to cer-  
tain hard questions, which if they could not answer they  
should live, otherwise they should die. The first question

propounded to know whether there were more living or dead; to the which the first philosopher said, that the living are more in number because the dead have no being, no place, nor number. The second question was whether the land produced more creatures, or the sea; to this answered the second philosopher and said, the land hath in gender more so; that the sea is but a portion of the land. The third question was to know, what beast was most subtil; that beast answered the third philosopher, whose subtilty man cannot discern. Fourthly it was demanded why they being philosophers, were so induced to perswade the Sabians to rebellion; because said the philosophers it is better to die manfully, then to live miserably. The fifth question was, whether the day was made before the night, or the night before the day; to the which it was answered, the day. The sixt was to understand how Alexander & Great himself might get & good will of the people; in the which said & sixth philosopher the self not terrible to the people. The seventh question was whether life or death were stronger; to which it was answered, life. The eight was to know how long a man should live; till said the eighth philosopher, a man thinks death better the life. The last question proposed by Alexander was, how might a mortal man be accounted in the number of the Gods. In doing greater things said all the Philosophers then man is able to do. For they knew this proud Prince would be a God, and that he would learn of the sage Philosophers how he might eschew mortality. he was answered roundly because he should know himself to be a man, and being a man, he should make himself ready to die, so; death is the reward of sin, and death is the beginning again of life unto the good. As Aulus Posthumus, in an Oracion which he made unto his soldiers, said, it is given to both good and bad to die, but to die gloriously and gloriously is onely given unto good men. So Hector speaking in Homer, said unto his wife Andromache, that she should not be sorry for his death, for all men must die,

Some with the Galatians do so contemn death that they fight naked and are perswaded with the Pythagoreans, that they shall never die, but passe from one body to another: Some again die joyfully as the brethren of Polerata, who being taken captiue by Diognus the King of Miletia, he was so ill intreated by him, that he did send Letters to Parus, to her brethren, at what time the people of Miletia were feasting, drinking and banquetting at a solemn feast: Her brethren embracing the opportunity came and found the Emperour drinking, and all his people overcharged with wine, and slew the greatest part of them, and having taken many of them prisoners, they brought their sister home to Parus, where as soon as they came home, they died, for joy of the victorie. Euen so Philarchus sometime in his great triumph crying out, O happy hours and joyful days, was taken with such an extasie of joy, that he brake his veins at that very instant with the excess of gladnesse.

He is counted most wise that knoweth himself. To joy too much in prosperitie, to be advanced and extolled when fortune labours, without all fear of ill haps to come is folly. To be vanquished and subdued in aduersity, without hope of solace to ensue, is meer madnesse. Therefore the Wisemen, knowing that death was the last line of life, did endeavour in their lives how they might die well: And briefly for the examples of our lives, I will here note a few sentences of these wise men, which they used as their Poies, and think good to shew their answers to diuers questions propounded to them.

Bias dwelling in the City of Prienna, after the City was destroyed by the Antinenians, escaped and went to Athens, whose Poesse was *Maximus improborum inimicus*: He willed all young men in their youth to trauel for knowledge, and commanded old men to embrace wisdom. This Bias being demanded what was the difficultest thing in the world; he said, to suffer stoutly the mutability of fortune. Being demanded what was the most infamous death that might happen to man, so be condemned (said he) by late. We-

ing asked what was the sweetest thing to man, he made answer, Hope. Being again demanded what beast was most hurtfull, Amongst wild beasts a Tyrant, said Bias, and amongst tame beasts a flatterer. And being demanded what thing it was that feared nothing in all the world, he answered, A good Conscience. And again in the second Olympiade, he was demanded many other questions; as who was most unfortunate in the world; the impatient man, said Bias. What is most hard to judge? Debates between friends. What is most hard to measure? he answered, Time. Thus having answered to these, and divers other questions, Bias was allowed one of the seven Wise men of Greece.

Chilo, the second of the Sages, being asked what was the best thing in the world he answered, Every man to consider his own state. And again, being demanded what beast is most hurtfull, he said, Of wild beasts a Tyrant, of tame beasts a flatterer. Being asked what is most acceptable to man, he said, Time: And being asked of the Greek Myrtilas, what was the greatest wonder that ever he saw, he said An old man to be a Tyrant.

The third was Chilo the Lacedemonian who being demanded what was a difficult thing for a man to do, he answered, Either to keep silence, or to suffer injuries. Being demanded what was most difficult for a man to know, he said, For a man to know himself: And therefore he used this Poeticall *Nescire se ipsum*. This Chilo being of Aëop demanded what Jupiter did in heaven, he said He both enjoyed good and proud things, and he both exalt humble and meek things.

Solon said that in knowing and considering what we are, and how vile we are, we shall have better devotion ministered to us to think well of our selves; for there is nothing good nor beautifull in man. This Solon being asked by King Cyrus, sitting in his chair of state, having on his most royal habiliments and princely robes, covered with Pearls and precious Stones; whether ever he saw a more beautifull

light then himself sitting in height of his Majesty : Solon answered that he saw divers Birds more glorious to behold then Cyrus : And being demanded by Cyrus, what Birds were they, Solon said, the little Cock, the Peacock, and the Pheasant, which are decked with natural garments, and beautified with natural colours. This Solon was wont to say, I was daily old, learning much : He noted nothing so happy in man, as to Live well, that he might Die well ; applying the Cause to the Effect, as first to Live well, and then to Die well.

F I N I S.

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